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THE CHRISTIAN CHURCH AND THE ROMAN EMPIRE, IN THE FIRST THREE CENTURIES.

THE Christian Faith was propagated throughout the Roman Empire with very remarkable rapidity, in the first century. Such progress would have been impossible, had not the Roman Empire, in the providence of God, contributed its services to fulfil the times of Christ's coming. By its splendid roads and general system of communications, the Empire enabled the early missionaries to travel with comparative ease wherever it held sway. By its destruction of nationalities and subordination of national religions, the Empire provided facilities to Christian missionaries for passing from land to land on a cosmopolitan mission, and urging the claims of a universal faith. Above all, by its maintenance of peace within its vast limits, the Empire secured to Christianity uninterrupted progress and unbroken intercommunications between Churches, so that the whole civilised world became permeated with Christianity; and though the number of the Christians was comparatively insignificant, they were found in every province, and became on account of their omnipresence and cohesion a power to be much considered by the politician. The Roman world had long been familiar with the Jews, and detested them for their exclusiveness and their sobriety. They were found in every great commercial centre of the Empire. The Christians were clearly regarded in the earliest days as an ultra-Jewish sect, that is, as a novel and most obnoxious Jewish development. This was galling to the Jews themselves, and before

a century had passed, they had succeeded in rectifying this error. It was, however, owing to this confusion with Judaism, which was a *religio licita*, that Christianity as a religion received the protection of the law at the outset, so that the Apostle Paul and his immediate successors could preach fearlessly in every city, so far as the civil power was concerned. But with the mob from the very first Christians were unpopular. The Emperor Nero turned this popular hatred to his own uses when he, having set Rome on fire for his amusement, afterwards in his alarm charged the Christians with having done the deed. This incident leads to the first mention of Christians in secular history. Tacitus the Roman historian thus narrates the incident:—"So to stifle the report, Nero put in his own place as culprits and punished with every refinement of cruelty the men whom the common people hated for their secret crimes. They called them Christians. Christ, from whom the name was given, had been put to death in the reign of Tiberius by the procurator Pontius Pilate, and the pestilent superstition checked for a while. Afterwards it began to break out afresh, not only in Judæa, where the mischief first arose, but also at Rome, where all sorts of murder and filthy shame meet together and become fashionable. In the first place, then, some were seized and made to confess; then on their information a vast multitude was convicted not so much of arson as of hatred for the human race. And they were not only put to death, but put to death with insult, in that they were either dressed up in the skins of beasts to perish by the worrying of dogs or else put on crosses to be set on fire, and when the daylight failed, to be burnt for use as lights by night."*

It is probable that Nero's wife Poppæa, who was a Jewess, and as such a hater of the Christians, suggested this idea to Nero. At the same time, no doubt, there were Christians in Rome who saw in its flames the vengeance of God on the harlot city, and lent colour to Nero's charge by their incautious remarks on the subject. The persecution of Nero, which was an historical accident, seems to have served as an excuse for similar outrages upon Christians in Asia Minor, as evidenced by some of the New Testament writings.† Another irregular persecution was that of the Emperor Domitian, nearly 30 years later, which was, it appears, entirely confined to

* Tacitus, *Ann.* xv. 44.

† Especially 1 Peter, Apocalypse, Hebrews.

Rome, and was but a part of a general reign of terror due to the tyrant's suspicious temper. In this earliest period of suffering, if any Christian was legally tried and punished, he must have been condemned for treason, incest, or magic. The two latter charges would of course be false, but were very commonly believed against Christians, as we see even from the words of Tacitus; whereas the charge of treason, which might be proved even out of the Lord's prayer ("Thy Kingdom come"), was a most serious matter, and Christians would not free themselves from this charge by offering incense to the Emperor's image. Probably the law against secret societies was also worked against the Christians.

Up to the time of Trajan, Christianity being, in spite of the Jews, confounded with Judaism, had the protection of the civil power, and Christians suffered violence not as breakers of the law, but as the hated of the mob. Trajan's famous rescript to Pliny the Governor of Bithynia * (A.D. 111) marked a new departure. Though Tertullian the apologist pours scorn upon this rescript as pronouncing Christians guilty and not guilty in one breath, it clearly recognises Christianity as a crime. Its effect was to leave the treatment of Christians to the discretion of provincial governors, who might harm them or not as they felt disposed; while the mob could always argue in defence of their violence that Christianity in itself had been officially pronounced to be a crime.

The opposition of the populace to Christians needs some explanation. At first, as already stated, they only shared in the general hatred of the Jews in an aggravated form. After the first century they were known to be distinct from the Jews and became obnoxious as Christians. They were generally regarded as "a people who shunned the light" (*gens lucifuga*), because especially in times of trouble they met for worship in secret places, (*e.g.*, the catacombs) and at night. For this same reason, that they met at

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* *Trajan to Pliny.*

"You have followed, my dear Secundus, the process you should have done in examining the cases of those who were accused to you as Christians, for indeed nothing can be laid down as a general law involving something like a definite rule of action. They are not to be sought out; but if they are accused and convicted, they must be punished—yet on this condition, that whoso denies himself to be a Christian, and makes the fact plain by his action, that is, by worshipping our gods, shall obtain pardon on his repentance, however suspicious his past conduct may be. Papers, however, which are presented unsigned ought not to be admitted in any charge, for they are a very bad example and unworthy of our time." Pliny, *Epp.* x. 97.

night, they were supposed to meet for some shameful purpose: hence the popular charges of incest and the like. They were also regarded as "dumb in public and talkative in corners" (*in publico muti: in angulis garruli*), because they took little share in public affairs and associated mainly with one another. Above all, they were regarded as gloomy misanthropes, because they avoided all public sports and fêtes, with their licentious accompaniments, and were never seen in the theatre or amphitheatre, or other scenes of of popular amusement. This rescript of Trajan was the forerunner of a long series of imperial rescripts and edicts anent the Christians. The Imperial Government was very tolerant in religious matters; yet it made an exception in the case of Christianity. Every nation, according to the Roman view, was entitled to worship its national gods, and was protected in its religion. The Empire itself had no state religion save the worship of the Emperor, which was purely formal and was the test of loyalty. Christianity, however, transgressed all national limits, and claimed to be a universal and exclusive religion, excluding even Emperor-worship; so that it came to be viewed as a standing menace to the Empire. Hence it came to pass that not the worst, as Tertullian asserts, but the best of the Roman Emperors were, in their zeal for the state, the most prominent in furthering measures against the Christians. Great statesmen, such as Decius, and Diocletian, and amiable philosophers, such as Antoninus Pius and Marcus Aurelius were, from purely political reasons, the bitterest foes of the Christian faith. The third century of the Christian era was marked by a great pagan revival. With this we cannot now deal, save to remark that it contributed to the introduction of a new epoch in the Empire's relation towards Christianity; for in the middle of the third century under the guidance of the Emperor Decius the whole might of the Roman Empire was first directed to the extirpation of Christianity. Between 250 and 313 two tremendous efforts were put forth with this object, only to end in signal failure. Christianity emerged triumphant from the furious ordeal.

The first edict of Decius, which was issued in January 250, fixed capital penalties for bishops only. The Bishops of Rome, Jerusalem, and Antioch were among the first to suffer. The same penalty was soon extended to all the clergy, and finally to all Christians, and fearful havoc ensued. The terrors of the time led many Christians to apostatise, so that even in Rome, where there were at this time about 50,000 Christians, there was a fear lest "the brotherhood

should be completely rooted out by this headlong return to idolatry." * At Alexandria, according to the testimony of Dionysius, it was much the same. At Carthage the great bishop Cyprian declares that he was "like one sitting amid the ruins of his house." † So thoroughly was this persecution worked that "commissioners of sacrifices" were sent to every town and village in the Empire to require persons suspected of Christianity to sacrifice. Notwithstanding the death of Decius in 251, the persecution raged for two full years.

At its close the Church was confronted with a very serious problem in the matter of the treatment of the lapsed. These sought re-admission into the Church in thousands, and very different views were held as to the proper method of dealing with them. Amongst these *lapsi*, as they were called, were many *libellatici*, or persons who had been granted certificates (*libelli*) of having sacrificed, by the Roman commissioners.‡ Amongst these *libellatici*, again, were many who had actually sacrificed (*sacrificati*) or offered incense (*thurificati*) to the Emperor's image or local deities; whereas others had obtained their certificates by favour, fraud, or payment. Many of the *lapsi*, moreover, were in possession of letters from martyrs or confessors praying for their re-admission to communion. It needed all the statesmanship of Cyprian to find a fair solution of the difficulty.

After a brief interval of rest, the Emperor Valerian again zealously took up the anti-Christian campaign. He forbade Christian worship, and in a series of edicts affixed the penalties of Christianity for persons of all classes, *viz.*, death, confiscation of property, and slavery. In the year 260, the Emperor Gallienus issued a rescript granting freedom of worship to Christians. Thus

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* Cyprian, *Ep.* 8. 2.

† Cyprian, *Ep.* 14. 1.

‡ The following is a specimen of a *libellus* recently unearthed in Egypt:—

A Libellus of the Decian Persecution.

"To the Officers in charge of the sacrifices of the village of Alexander's Isle, from Aurelius Diogenes, the son of Satabus, of the village of Alexander's Isle, aged about 72, with a scar on his right eyebrow. I have always sacrificed to the gods; and now in your presence, according to the commands, I have sacrificed and made a libation and tasted of the victims; and I desire you to subscribe. Fare ye well.

I. Aurelius Diogenes, have delivered this . . . .

I, Mys[. . . . the son of . . . .] non [saw him] sacrificing, and have subscribed.

In the first year of Imperator Cæsar Caius Messius Quintus Trajanus Decius Pius Felix Augustus, on Epiphi 2 (= June 26, 250)." See Professor Gwatkin's *Selections from Early Christian Writers*, 1897, p. 144, and Archbishop Benson's *Cyprian*, 1897, pp. 542-3.

for the first time Christianity became for a period a *religio licita.* This rescript was addressed not only to provincial governors, but also to the bishops of the Church.* For full forty years the Church enjoyed the *Pax Galliena,* and, purified as it then was by the previous persecutions of its weaker members, made immense progress. The public service and the army were now freely open to professing Christians, and they penetrated into every department of the state, and advanced to the highest military and civil offices. During the same period churches were built, and Christianity became generally in evidence, waxing strong in wealth and numbers.

Then burst the final storm. The Emperor Diocletian appears to have been most unwilling to take up the persecuting part, but he was impelled to it by the influence of the pagan priests, the Neo-Platonists, and his own colleague Galerius. Having once embarked upon the course, he pursued it with great determination. Edict followed edict in rapid succession (A.D. 303), until every Christian found himself liable to torture and death. As Decius had hoped to extirpate Christianity by cutting off all its leaders, so Diocletian hoped to attain the same end by the destruction of all Christian literature. Officers went from house to house demanding the surrender of Christian writings. Often, no doubt, they were willing, either through ignorance or indifference, to accept heretical in lieu of orthodox writings; but still the destruction of early Christian books by the means of this persecution has inflicted a permanent loss upon the Christian Church. The marvel is that so much literature survived. Not content with suppressing Christian literature the Imperial Government at the same time encouraged anti-Christian writings. In fact one of the most hideous features of the Diocletian persecution was the placarding in every town of the scandalous *Acta Pilati.* The same blasphemous work was prescribed also for use in all schools throughout the Empire. Thus

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* *Rescript of Gallienus.*

"The Emperor Cæsar Publius Licinius Gallienus, Pius, Felix, Augustus, to Dionysius, Pinnas, Demetrius, and the other bishops. I have ordered the bounty of my gift to be declared through all the world, that they may depart from the places of religious worship. And for this purpose you may use this copy of my rescript, that no one may molest you. And this which you are now enabled lawfully to do, has already for a long time been conceded by me. Therefore Aurelius Cyrenius, who is the chief administrator of affairs, will keep this copy which I have given." Eusebius, *Eccles. Hist.* vii. 13.

did the Government hope to prejudice the minds of the educated against the new faith and its divine founder.

This last great persecution was carried out with very unequal zeal in different parts of the Empire. In the west (that is, Britain, Spain, and Gaul) at any rate, Constantius Chlorus Cæsar proved himself a very half-hearted persecutor. As the years of trial wore on the sympathies of the general mass of the population began to side with the Christians more and more. The signal services rendered by them to the whole population when the Empire was scourged with the plague had not been forgotten. Their noble fortitude in the face of torture and death evoked feelings of admiration in all beholders. The old belief in their disloyalty had died out, as it became generally known that the New Testament writings especially enjoined obedience to constituted authority, and as it was further evident, as a matter of fact, that the Christians, however sorely provoked, did not rise in arms against their oppressors. Christianity had in truth already won its way, and Constantine, when after his successive victories he issued his edict of toleration from Milan (312), showed that he was statesman enough to read the signs of the times, and to enlist on his side the strongest element in the Empire.

The Edict of Milan was the seal of the victory won by the new faith at the close of its protracted life and death struggle with the power of Rome. Beginning with the despised and outcaste, Christianity in spite of every form of opposition slowly but surely rose up through all grades of society, until it reached the imperial throne itself.

A. Westcott.

NACCHINARKKINIYAR: A STUDY:—II.

Having thus seen that the commentary on the *Tirukkovaiyâr* is Pêrâsiriyar's and that he lived before Nacchinârkkiniyar, let us examine this commentary to see if it can enlighten us as to the date of Pêrâsiriyar and eventually therefore as to the date of Nacchinârkkiniyar. On page 113 of the commentary we read to our intense delight a quoted stanza which we guess to be a *dêvâram*; and our delight is made more intense when we find the very same

stanza at the top of a page * in the *Dêvâra-sthalamurai.* We at once conclude that Pêrâsiriyar must have lived after the particular saint from whom emanated this, to us interesting, hymn. And who was that saint but Tirunâvukkarasar, the prince of poets?

Now, if we could ascertain the date of Tirunâvukkarasar, we might regard Pêrâsiriyar's date as having been almost fixed. Fortunately, the date of Tirunâvukkarasar, or Jñânasambandha, his younger contemporary, is no longer a matter for dispute, but a veritable historical fact—at any rate as well establisbed as any fact yet known in the history of South India. In his article on 'The Early History of Southern India', † Mr. Venkayya gives in brief the arguments which lead us to this undisputed conclusion. He says: "According to the Periya Purânam, a Tamil work which gives an account of the sixty-three devotees of Siva and whose historical value has been proved to be very great, Siruttonda, one of the devotees, who was a military man, 'reduced to dust the old city of Vâtâpi' for his master, whose name is not given, but who must have been the Pallava King Narasimhavarman I. Siruttonda was a contemporary of the great Saiva devotee Tirujñânasambandhar, and is referred to by the latter in one of his hymns. Thus Tirujñânasambandhar was a contemporary of the Pallava King Narasimhavarman I. A comparison of the life of another devotee, *viz.*, Tirunâvukkaraiyar or Appar, who was another contemporary of Tirujñanasambandhar, with the two Trichinopoly cave inscriptions published by Dr. Hultzsch, will convince you that Appar must have lived under the Pallava King Gunabhara, who was probably identical with Mahendravarman I., the father of Narasimhavarman I. From these facts we conclude that the two famous Saiva devotees, Appar and Sambandhar, lived about the middle of the seventh century A.D., as the Pallava King, Narasimhavarman I., was shown to have been a contemporary of the Western Chalukya, Pulikêsin II., whose dates range from 609 to 642 A.D." The date of Tirunâvukkarasar being ascertained to be the middle of the seventh century A.D., Pêrâsiriyar must be sought for in the latter part of the same century, or more probably in the earlier part of the next. Thus as an upper limit to the age of Nacchinârkkiniyar we have the early years of the eighth century A.D.

* Part III. page 331.

† *Madras Christian College Magazine*, January 1896.

Is it possible to assign a lower limit to it? We are certainly not altogether without the means of doing so. The Tamil sacred books were collected and arranged into eleven groups about the middle of the eleventh century A.D., and the Tamil Vyâsa who compiled the Dravida Vedas was Nambi Ándar Nambi, a Brahman priest of Tirunâraiyûr, in the Tanjore district. Mr. Sundâram Pillai, in his pamphlet, *Some Milestones in the History of Tamil Literature,** maintained that Nambi Ándar Nambi was a contemporary of Râjarâja Ko Parakêsari Varman of the Tanjore inscriptions, and that he had written his *Antâdi* before the close of the tenth century. This opinion was disputed by Mr. Venkayya, in his article on 'The Age of Râjarâja Chola Deva', and the dispute turned into an open discussion † between them as to the date of Nambi Ándar Nambi. Mr. Venkayya's case may be stated in the words of Mr. Sundaram Pillai thus: "In the collection of sacred hymns compiled by Nambi Ándar Nambi, there is one celebrating the temple of Gangaikonda Cholapuram, which Mr. Venkayya thinks cannot have been constructed earlier than in the days of Râjêndra Chola (the son and successor of Râjarâja), who is the earliest Chola king known to epigraphy as having borne the title of Gangaikondan." Mr. Sundaram Pillai contended that there might have been another Gangaikonda Cholapuram in still earlier days, and subsequently appealed to a tradition to the effect that the Rajeswara shrine at Tanjore was built after the model of the one at Gangaikonda Cholapuram. It seems to me that he omitted to note the possibility that the temple at Tanjore might have been constructed on a similar plan, but that the place might have borne a different name at that early period, and that the tradition, to make the thing clearer, might have borrowed the name later on. Mr. Venkayya supported his statement by facts and figures, and successfully proved that there could not have been any other Gangaikondachola before Râjendra Chola, whose vast conquests are recorded in the *Kalingattu Parani*, the *Vikkiramacholanulâ*, and the *Kulottungacholanulâ*. But this discussion does not much affect the statement made in the opening lines of this paragraph, that Nambi Ándar Nambi compiled the Dravida Vedas about the middle of the eleventh century A.D. The disputants themselves did not differ much as to the date of Nambi Ándar Nambi. And they could not do so, for we must ascribe to Sêkkilar, the author of the *Periya Purâna* and a contem-

* Page 39.

† *Madras Christian College Magazine*, November, 1896.

porary of Kulottunga Chola I., the early years of the latter part of the eleventh century; and Sêkkiḷar, we know, was a successor of Nambi Ándar Nambi in the religious field.

Now, the eleventh group of Nambi's compilations includes, among others, the *Tirumuruhâṛṛuppaḍai*, a poem by Nakkîrar, and one of the Ten Tamil Idyls. The Ten Tamil Idyls are known collectively as *Pattuppâṭṭu*, and they have been commented on by Nacchinârkkiniyar. If Nacchinârkkiniyar, therefore, had lived after Nambi Ándar Nambi of the eleventh century, he must have noted the interesting fact of the *Tirumuruhâṛṛuppaḍai's* becoming a sacred book. It is not a safe position to take up that Nacchinârkkiniyar did not respect the Nambi or his compilations. On the other hand, this could only lead us to infer that Nacchinârkkiniyar must have lived before Nambi Ándar Nambi. Mr. Sundaram Pillai's theory that Nacchinârkkiniyar was slow to recognise the greatness of Saiva saints and to accept their words as authoritative, cannot, as has already been pointed out, go unrefuted. The likelihood is that he had no occasion to introduce their words into his commentaries, which were purely literary. Further, the fact of the inclusion of the *Tirumuruhâṛṛuppaḍai* in the Dravida Vedas is historically important. The date of the inclusion marks an epoch in the history of the book, which from that day carried with it a passport for use in the daily pûjas of the Saiva Tamilians. Besides, it is idle to argue that Nacchinârkkiniyar did not think it worthy to note a fact which was immediately connected with the works in hand, and which, doubtless, created a stir in the Tamil land. Was not this fact an innovation, if not an improvement, in the way of using the *Tirumuruhâṛṛuppaḍai* ? Thus, Nacchinârkkiniyar could not certainly have lived at or after the time when this important event came to pass and spiritualised the literary poem. That is to say, the lower limit to his age is the early years of the eleventh century A.D. This conclusion, it may be added, is favoured by the fact that no reference is found in his commentaries to Kamban and other later poets.

We have seen now that Nacchinârkkiniyar must be looked for somewhere between the latter half of the eighth century and the earlier half of the eleventh. Can we not be more exact regarding his date? As has been already noticed, Nacchinârkkiniyar was decidedly a commentator of the Jaina cycle. His commentary on the *Chintâmaṇi*, by the extraordinary fertility of information about the Jaina system that it supplies, suggests that it was composed at a period when the Jain influence had not entirely lost its hold on

the Tamil country. It is very improbable that Nacchinârkkiniyar, if he had lived at a later date, would have collected information on such a grand scale about the system and astonished us by filling a commentary on an epic with facts that bear more on religion than on literature. The tradition about this commentary—that he wrote one and submitted it to the approval of the Jaina pandits, that they rejected it as a wrong exposition, and that, after this insult he wrote another and gained their approbation—firmly supports our view that the Jains were exercising considerable influence during the age of Nacchinârkkiniyar. We know as a matter of fact that, "by the time of Nambi Ândar Nambi, *i.e.*, the eleventh century, Jainism was practically extinct in the Tamil country."* We also know as a fact that the Jain influence was at its height in the age of Tirujñânasambandha, and that therefore he had to encounter much opposition in resuscitating his own religion by overthrowing that of his opponents. The Pandiya king, himself professed the Jain faith when Sambandhar set about his religious conquests. The Jain religion, which was so powerful in the opening years of the seventh century, and which, in consequence, is referred to with contempt in the hymns of Sambandhar and Appar, had not evidently stood in the way of Sundara's achievements. [Sundara is generally assigned to the early years of the ninth century A.D. (about 825 A.D.), being connected by tradition and in the *Periya Purâṇa* with Sêramân Perumâl, also probably the last of the Perumâls, who is said to have mysteriously disappeared from his country.] If, then, the Jain influence did not deserve the attention of Sundara of the ninth century A.D., Nacchinârkkiniyar must have flourished along with Sundara or even before his time. He might have lived also after Sundara; for while Sundara lived but eighteen years, Nacchinârkkiniyar's age approached one hundred. Thus the age of Nacchinârkkiniyar may be said to have been the latter half of the eighth century and the earlier half of the ninth. This conclusion must, however, be regarded as only tentative, though it may be pointed out that we should be treading on very slippery ground if, without reliable data, we were to shift him to any later date.

With the support of this conclusion the spurious nature of the tradition that brings Nacchinârkkiniyar in contact with Parimêlalahar, the celebrated commentator of the *Tirukkuṛal,* can be very easily proved. The tradition has it that Nacchinârkkiniyar was

* *Some Milestones in the History of Tamil Literature,* page 8.

present in the assembly where the *Kuṛaḷ* commentary was exhibited for approval, and that, on hearing the commentary of Parimêlaḷahar on a certain *Kuṛaḷ* * he congratulated the latter on hitting the exact meaning. This is also stated in a slightly modified way. Some hold that the meaning controverted by Parimêlaḷahar was that of Nacchinârkkiniyar, and that, therefore, he acknowledged in a way the superior intelligence of Parimêlaḷahar. In any case, the tradition is a false one, as the age of Parimêlaḷahar was not earlier than the twelfth century. This date is inferred from his own commentary,† where he alludes to the works of King Bhoja, who according to an inscription lived between 1040 A.D., and 1090 A.D. But the tradition ought to be explained. It seems to have arisen from a confusion of Nacchinârkkiniyar with Nacchar, who is one of the alleged ten commentators of the *Tirukkuṛaḷ*. None of the eulogistic stanzas that have come down to us support the statement that the former commented on the *Kuṛaḷ*. But the idea is found strangely recorded in books that treat of Tamil literature. The author of *The Galaxy of Tamil Poets* has no doubt about this point.‡ He says: "Nacchar also is a name by which Nacchinârkkiniyar was known." The modern tendency of Tamil scholars, however, is strongly opposed to any such confusion; and Pandit Swaminatha Aiyar, who indicated in his introduction to the *Chintâmaṇi* that the *Kuṛaḷ* was one of the works commented on by Nacchinârkkiniyar, has, in his editions of the other classics published later on, disabused us of that idea.

Now as to the works of Nacchinârkkiniyar. He is known to us only as a commentator, but among commentators he holds a very respectable position. Commentary in Tamil is one of the many important branches of literature and has for a long time filled the place that should rightly be given to prose composition. When every scientific treatise took the form of a poetic composition, the exposition of scientific principles was the work of commentaries. Prose unmixed with verse was, till the commencement of this century, a rare phenomenon in Tamil literature. But prose itself cannot be said on that account to be a creation of this century. It existed even in the classic age, the age of the Sangham, in Perundêvanâr's *Bhâratam* and in the *Iṛaiyanârahapporuḷ* commentary. It existed in later times in the commentary of Ilambûraṇar and

* *Kuṛaḷ*, 338.

† *Kuṛaḷ*. Kâmattuppâl, Introduction. See also Weber's *Indian Literature*.

‡ Page 191.

still later in the writings of Pêrâsiriyar and Sênâvaraiyar. These works, however, had their defects. They were either poetical and pedantic or brief and unexpressive. Good prose writing commenced only with Nacchinârkkiniyar, and, ever since, his works have been a model to later prose writers. His writings are voluminous, and form the only works to which an earnest student can apply himself to attain a style at once simple and clear. In the extent of his writings he excels all other commentators of the Tamil language, and is worthy to be compared with Mallinâtha Sûri of the Sanskrit tongue. Even the best commentators have seldom left behind them more than one commentary. Nakkîrar has given us only his commentary on the Ahapporuḷ and Sênâvaraiyar commented only on the *Tolkâppiyam* Solladhikaram (Etymology). Parimêlaḷahar wrote only on the *Kuraḷ* and Adiyârkkunallâr only on the *Silappadhikâram*. Even among the latest, only Sivajñâna Yogi resembles Nacchinârkkiniyar to some extent. Of the other prominent commentators, Mayilêrumperumal Pillai has provided us with an incomplete commentary on the *Kallâḍam*, and Sankara Namassivâyar with a commentary on the *Nannûl*. But Nacchinârkkiniyar left commentaries on the *Tolkâppiyam*, the *Pattuppâṭṭu*, the *Kalittohai*, the *Jivakachintâmaṇi*, and the twenty stanzas of the *Kuṟuntohai*. Apart from this characteristic difference in the quantity of the work done by them, are the other commentators on a par with Nacchinârkkiniyar in having produced works of superior quality? By quality here is not meant the intrinsic worth of the commentaries but the nature of the books that the commentators chose to comment upon and the utility of the commentaries for future generations.

The *Tolkâppiyam* is the oldest of Tamil grammars, and perhaps also the best; and the only commentator who has annotated it completely is Nacchinârkkiniyar. The work is composed of three parts, Eluttu, Sol, and Poruḷ. Of these, Eluttu corresponds to orthography, and that is commented on by Ilambûraṇar as well as by Nacchinârkkiniyar. Sol corresponds to Etymology, and the only good commentary on it besides Nacchinârkkiniyar's is that of Sênâvaraiyar. The latter is held by some to be even superior to Nacchinârkkiniyar's, but this is a matter of opinion. Poruḷ is the third part of the *Tolkâppiyam*, and it treats of the properties of things. Unlike the later grammarians, who regard *yâppu* (prosody) and *aṇi* (rhetoric) as separate parts and thus make a fivefold division of grammar, Tolkâppiyar makes his third part include the

other two. Poruḷ itself includes two large sub-divisions, Ahapporuḷ, rules for amatory verses, and Puṛapporuḷ, rules for war-chants. Ahapporuḷ is said to have an undercurrent of sublime truth which, when interpreted, marks the different stages through which the human soul passes ere it attains final absorption into the Supreme Being. If this theory be true, we require no stronger proof for regarding the non-dualistic philosophy (we do not mean the monistic) as the essential doctrine of the Tamilian religion and the path of Love as that pointed out by the Tamilian saints. Puṛapporuḷ, besides dealing with the functions of the king, also makes a passing reference to principles of asceticism and means of salvation. There are other minor divisions, such as Kaḷaviyal, Kaṛpiyal, and Meyppâṭṭiyal, which succeed the two just mentioned. But the former two of these are only an exposition of Ahapporuḷ, and Meyppâṭṭiyal is a brief chapter on psychology. Tolkâppiyar derives all the figures of rhetoric from simile, and therefore he names the chapter on rhetoric Uvamaviyal. His last chapter is on idiom in Tamil; and that is called Marapiyal. From this brief analysis of Poruḷ, it will be seen what a wonderful work the *Tolkâppiyam* is, and what a valuable bequest, in the shape of his commentaries, Nacchinâkkiniyar has made to the Tamil people. It is no exaggeration to say that Poruladhikâram-study must have perished long ago but for Nacchinârkkiniyar's commentaries; for all later treatises on Poruḷ, such as the *Virasoḷiyam* and the *Ilakkaṇaviḷakkam*, were written after his time.

The *Pattuppâṭṭu* is a collection of ten Tamil idyls. "The Idyls are, as the name implies, richly wrought descriptive poems in the most finished style. They are charming portraits of Nature in some of her pleasant and striking moods, and for soberness of thought and accuracy of representation, they will bear comparison with anything in the whole realm of literature."* The book is written in the old classical style, and the modern student, without the help of the commentary, cannot grasp the thought of a single line. A patient study of this work, however, gives us an insight into the state of Tamil society in the Sangham age, that is, about the first century A.D., and a full knowledge of its manners and customs at that remote period. Besides, the book abounds in historical references, which are important to those who are attempting to construct a history of the South India of those early times. The materials

* *Madras Christian College Magazine*, March 1891. 'The Ten Tamil Idyls'.—I Page 661.

that Nacchinârkkiniyar had to write his commentary with have no longer an independent existence. Were it not that his commentary has been handed down to us, we should have lost them irreparably, and the state of the Tamil country in the Sangham age would be a matter of mere conjecture.

The *Kalittohai* is a classical work which serves as an Ilakkiyam to the *Tolkâppiyam* Ahapporuḷ. But it is not a mere Ilakkiyam. It is written in the purest Tamil and in the most pleasant manner. The condensed similes, for explaining which credit is due to Nacchinârkkiniyar, a credit which is specially alluded to in a eulogium to his commentaries, are a peculiar feature of the work. Mr. Damodaram Pillai might well say in his preface to the *Kalittohai* that the eulogium * which represents the good scholars of Tamil literature as feeding on the 'spittle' of Nacchinârkkiniyar, probably applies only to his commentary on the *Kalittohai.* The *Kalittohai* is more to be enjoyed than studied; and the subject-matter of the book is perfectly suited to afford pleasant reading.

The *Chintâmaṇi* is one of the five great Tamil epics, and also the chief among them. For a long time this was the only well-known classical work among the learned pandits of the Tamil country. Considering the chasteness of its diction and the sublimity of its poetry, we can without much fear of opposition assert that the *Chintâmaṇi* deserves, as Dr. Pope suggests, to be placed side by side with the great epics of the world. A passionate admirer of this epic ought not to be made a subject for derision if he believes in the traditional account of the *Kamba Râmâyana,* the story that Kamban drew from the deeps of the *Chintâmaṇi* a cupful of imaginative lore and utilised it for writing his renowned *Râmâyana.* But the *Chintâmaṇi* is written in a highly condensed style and therefore defies all attempts at unlocking its treasures without the help of Nacchinârkkiniyar. And though he, a giant among the makers of Tamil literature, is unusually brief here, he is always to the point.

Nacchinârkkiniyar's commentary on the twenty stanzas of the *Kuruntohai* is not accessible to us at present; and the illusion about the magnitude of his work, that he wrote commentaries on the *Tirukkuraḷ* and the *Tirukkovaiyâr,* has already been dispelled.

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* The last line of the eulogium:
நச்சினார்க்கினிய னெச்சில் நறுந்தமிழ் கொள்வார் நல்லோர்.

The venba* found in the Tiruvâvaduturai copy of the *Tirukkural*, besides stating definitely the number of commentaries written by Nacchinârkkiniyar, adds that his commentaries are *vrittis*. In Tamil, commentaries have been divided from time immemorial into two kinds, *kândihai* and *vritti*. Of these the *kândihai* is compendious, and the *vritti* elaborate. The function of the *kândihai* is limited to mere explanation of the work commented upon; while the *vritti*, besides serving the purpose of the *kândihai*, also criticises the extant commentaries on the probable interpretations, and supplements the criticism with additional information on allied subjects. From their very nature we can see that the *vritti* is infinitely superior to the *kândihai*. Now, Nacchinârkkiniyar, it should be noted, qualified for the title of a *vrittikâra*, an elaborate commentator.

But the marvellous powers which he has exhibited in his works are of so superior an order that we wish to pass to them from the question of the nature of his commentaries. The extraordinary memory of the man shown in the aptness and abundance of his illustrations, and in the ready application of necessary materials is equalled only by Macaulay's. In the whole range of his commentaries no statement is misplaced, and no fact is an excrescence. His unswerving uniformity of style and method is the next thing that strikes us. It is very common for great men to produce at the same time works of high merit and works inferior in rank to them. Our commentator always explains fully whatever he undertakes to explain; and his commentaries occupy about six large volumes. That is an excellence which is very uncommon. The clearness of expression which he maintains throughout, in spite of the vastness of his work, has perhaps never yet been equalled. He is never a pedant. Nothing seems to be a difficulty to his masterly intellect, which takes up anything and everything in its sweep and utilises it for its own purposes. We are not unfamiliar with examples of commentators who struggle to get over difficulties by explaining them in a way that lays open all the more plainly their vain efforts to shirk crucial points. But it is a noteworthy fact that we hardly meet with anything of this kind in Nacchi-

* பாரத்தொல் காப்பியமும் பத்துப்பாட் டுங்கலியு
மாரக் குறுந்தொகையு ளைஞ்ஞான்குஞ்—சாரத்
திருத்தகு மாமுனிசெய் சிந்தா மணியும்
விருத்திநச்சி னார்க்கினிய மே.

nârkkiniyar. Before his vast and minute knowledge of literature no difficulty is left unexplained.

His mind is clear, and so too is his expression, which is only a reflex of the mind. As a natural consequence, his style is always easy and flowing. It is neither ornate, like that of the modern *Purâṇas,* nor ultra-grammatical, like that of some modern commentaries. Granting that he had it in his view to write in a grandiloquent style, the nature of his work did not often permit him to do so. But on a superficial reading of any one of his commentaries, we may hit upon some passage which scarcely finds a parallel in the grandiloquent writings of more modern times. It cannot but strike any discriminating reader, however, that while modern writings show the close workmanship and laboured style of the author, Nacchinârkkiniyar's passages are marked by their easy flow and natural elegance. The rare sweetness of his expression induced his contemporaries as well as posterity to call him by the name of Amrita Vâyar,* a term of endearment which at once denotes the sweetness and the permanent qualities of his utterances. Nacchinârkkiniyar may rightly be said to have proved faithful to his name, which means, 'To lovers sweet'. He had a tolerably good acquaintance with Sanskrit, an acquaintance which, although insufficient to enable him to compete with any Sanskritist, was enough for all practical purposes. To judge from the love he had for the language, he probably did not think it becoming to mix Sanskrit grammar with Tamil and, like the later writers, quote authority from Sanskrit for every minor particular. That he had sufficient knowledge of Sanskrit is manifest from his notes, which are sometimes derivations of complicated Tamil words from Sanskrit or references of difficult constructions to Sanskrit grammarians.

Nacchinârkkiniyar never voluntarily distorts things. Such fanciful statements as that which ascribes a reign of twenty thousand years to Pândiyan Mâkîrti are the outcome of sincere belief. Apart from an erroneous chronology, to which he is not alone a victim, his testimonies are often most valuable. Besides the one which, as we have already shown, Mr. Sundaram Pillai turned to good account, there is another that may be noted. In his article on 'The Ten Tamil Idyls' Mr. Sundaram Pillai said, "Equally apocryphal appears to me the commentary on 'Iraiyânaraḷapporuḷ', also ascribed to Nakkîrar. It is doubtful whether there existed

* *Pattuppâttu,* Introduction, page 8, last stanza.

any prose literature at all in the days of Nakkîrar."* And then he proceeds to point out some obvious inconsistencies which are now admitted by many to be the result of later interpolations. Mr. Sundaram Pillai's doubt as to the existence of prose during the Sangham age need not trouble us, for we know that prose passages occur in Perundêvanâr's *Bhâratam*, which belongs to that age. What we wish to point out is the fact that Nacchinârkkiniyar bears testimony to Nakkîrar's having written the commentary which goes by his name. Nacchinârkkiniyar speaks of this commentary twice,† and on both occasions with due respect to Nakkîrar. If Nacchinârkkiniyar's testimony is insufficient, there is Adiyârkkunallar's ‡ to supplement it. Apart from these testimonies, we cannot quite understand how such a scholar as Mr. Sundaram Pillai was led to conclude that the commentary was probably not Nakkîrar's, for the style and treatment of the book distinctly prove it to have been a product of the Sangham age.

Impartiality is another trait of the character of Nacchinârkkiniyar as an author. What more is needed to illustrate this than his inclusion of the Tamil of the Brahmans among the objects that excite laughter, while he was himself a Brahman? His idea of the learned is very dignified, and he does not respect *literati* for the antiquity which they claim, as Mr. Sundaram Pillai seems to have held. They are valued for the excellence of their work and character; for his immediate predecessor Pêrâsiriyar, as well as Mânikkavâchakar, who lived some centuries earlier than either, are quoted with approval by him.

Seriousness is another important feature of his writings. Nacchinârkkiniyar is very seldom emotional, but when he is, the reader cannot but come under his spell. Words then proceed from his mouth as if from the mouth of a prophet or an oracle, and he would be a very dense person who could remain uninfluenced by the spirit which they diffuse.

The critical spirit is not foreign to a developed Hindu mind, and Nacchinârkkiniyar showed that he had it in a marked degree. The system that Pêrâsiriyar adopted of quoting the very words of the older commentators when he had to explain the things explained, Nacchinârkkiniyar never stooped to adopt. When he proceeds to

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* *Madras Christian College Magazine*, August 1891, page 128.

† *Tolkâppiyam*, Porul, pages 808, 814.

‡ *Silappadhikâram*, page 198.

explain anything, he does not quote *verbatim* the words of the older authorities. An examination of a commentary of his and a comparison between it and the old ones soon convince us that he had long been familiar with the older commentaries, and that what he wrote he wrote as if it were the product of his own mind. The language is always altered, and generally there is something added, or if it has seemed necessary, a different explanation is given. In rare cases the reader is referred to some other authority.

The remark of Sivajñâna Yogi,* that Nacchinârkkiniyar persistently maintains his own doctrines even when they are opposed to the truth, is not wholly groundless. Sivajñâna Yogi, when he made this remark, had in his mind probably the commentary on the Solladhikâram of the *Tolkâppiyam*; for he is vehement against Nacchinârkkiniyar only to lean on Sênâvaraiyar, who was in his opinion a great Sanskrit scholar. But this remark cannot be applied to the commentary on the Solladhikâram as a whole. Nacchinârkkiniyar has sometimes shown that his commentary is decidedly an improvement on Sênâvaraiyar's. In his commentary on a certain sutram† Sênâvaraiyar, unable to get an example to illustrate a rule, argues that no such rule should be prescribed, for in the writings of the learned no example can be found. Nacchinârkkiniyar, however, was successful in getting an example from the *Chintâmaṇi*, and thus outdid Sênâvaraiyar in his own field.

Dr. Bower, in the introduction to his edition of the *Chintâmaṇi*, criticises Nacchinârkkiniyar's commentary thus: "His comments are very much on the plan of European Annotations. He paraphrases the text, and points out grammatical peculiarities; he quotes Tolkâppiya sutrams throughout, explains obsolete terms, and gives the various readings which existed in his day; but his style is condensed and his language pedantic. His productions, however, show great powers of analysis." If Dr. Bower was inclined to call Nacchinârkkiniyar's style condensed, I wonder what expression he would have used with regard to Pêrâsiriyar's method of writing. The attribution of pedantry to Nacchinârkkiniyar also indicates a fatal misunderstanding of the commentator and his works. Again, we wonder how Dr. Bower would have characterised Sênâvaraiyar's commentary or Nakkîrar's. We quite agree with his other remarks, and would only supplement them by saying that no commentator

* *Tolkâppiyam*, Sutra Vritti, Page 46.

† Sutram 342.

of a later generation bears comparison with Nacchinârkkiniyar in regard to his works. What Washington Irving said of Shakespeare's commentators may without much impropriety be said of many of the commentaries of recent times. He said : " His (Shakespeare's) whole frame is overrun by a profusion of commentators who, like clambering vines and creepers, almost bury the noble plant that upholds them."* If the Tamilians would see again a commentator like Nacchinârkkiniyar, they must see him in the man who lives, moves, and has his being in his commentaries. Until that man appears in their midst, does it not behove one and all of them to give their days and nights to a careful study of Nacchinârkkiniyar, whose works are an imperishable monument of his genius and acute understanding as a critic and annotator of the classical works of the Augustan age of Tamil literature ?

S. ANAVARATAVINAYAKAM PILLAI.

HINDU HEROINES : SAVITRI.

FOSTER in one of his *Essays* says, " To be tremblingly alive to gentle impressions, and yet be able to preserve, when the prosecution of a design requires it, an immovable heart amidst even the most imperious causes of subduing emotion, is perhaps not an impossible constitution of mind, but it is the utmost and rarest endowment of humanity." Perhaps it is as difficult to delineate such a character in fiction as it is to find one in real life. But such a character, touched with the most wonderful pathos and developed with great skill, is laid before us in Savitri, daughter of Asvapati, the renowned king of the Madras, and wife of Prince Satyavana, who was " born in the city but brought up in the hermitage," owing to the misfortunes that had befallen his father. The story of Satyavana and Savitri is narrated in the epic of the *Mahabharata*, and it has also been related by Toru Dutt. Her version of the legend is faithful to the original, and though the medium in which she writes is foreign, the ideas, traditions, and memories are those of her own country and of her own people ; and her poem has a vigour, a freshness, and a charm peculiarly her own. Of her it

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* *Sketch Book.*

has been said: "No modern Oriental has given us so strange an insight into the conscience of the Asiatic as is presented in the stories of 'Prehlad' and 'Savitri'. The poetess seems in these verses to be chanting to herself those songs of her mother's race to which she always turned with tears of pleasure. They breathe a Vedic solemnity and simplicity of temper, and are singularly devoid of littleness and frivolity."

In Damayanti we have a 'perfect' woman in whom are combined in perfect harmony a great variety of characteristics; but in Savitri passion,—deep, fervent, self-forgetting love—is the one predominant feature of character, all the other qualities receding into the background. The passion has perhaps less of that warm glow which the bright, romantic disposition of Rukmini lends to her love, and less of that regal splendour with which the intellect and mental power of Draupadi endues hers; and it wants perhaps something of the patient endurance and long-suffering of Sita's love. But in Savitri we find a union of strength of character with strength of passion, developed under its most profound and serious aspect, which is not equalled in any of these. She is endued with high mental capacity, but there is a kind of melancholy sweetness and pathetic tenderness underlying it all, which seems to appeal to our heart and call for our affection.

When the Pandu brothers together with their wife Draupadi were in exile, this story of the Pativrata (devoted wife) Savitri was related to them to show how Draupadi was not the only woman who had to bear up bravely under misfortunes and trials. Savitri, like Sita, was given as a reward to King Asvapati, who not having been blessed with children, observed rigid vows and offered innumerable oblations for eighteen long years. The goddess Savitri, pleased with his piety and devotion, appeared to him and granted him the boon of a daughter, who was born in due time, and to whom was given the name of Savitri, in honour of the goddess. The child was brought up in a manner befitting the dignity and position of a princess, and was instructed in the education and accomplishments usual in the case of royal ladies. But it is curious to note that though she was a princess, a beautiful and a highly-accomplished lady, there were no suitors for her hand. The way in which the poet accounts for this is that "oppressed by her energy none could marry that girl of lotus-like eyes, who seemed as if blazing in splendour." The father, being troubled with this state of affairs, called his daughter to him and telling her that "the father who

does not give away his daughter in marriage is blamed," desired her to go in search of a husband and to choose whom she pleased for her lord and master. Then Savitri, in accordance with her father's wishes, seated in a car of gold, and surrounded by many of her father's ministers, travelled about a great deal, bestowing riches on all the *tirthas*, and visiting all the delightful hermitages of the royal sages. When she came back to her father's house she found the sage Narada there, and to him she related how in one of the hermitages she found her partner. There was a king of Salya called Dyumatsena, who had lost his sight and on account of his blindness, lost his kingdom, which was wrested from his hands by his enemy, who deprived him of all his wealth. He and his wife and infant son had to go and live in the friendless forest, leading a life of asceticism, quite different from the life to which they had been accustomed. Savitri then went on to say that she had selected Satyavana, the son of that unfortunate king as her partner, that on him alone she had fixed her heart, and that "she had wedded him in her mind." Narada Muni, to whom the meaningless but pregnant future was as an open page, was extremely grieved when he heard that Savitri had set her mind on Satyavana. He told her that Satyavana, endowed as he was with noble qualities, was the very embodiment of virtue, but that he had the misfortune, which could not in any way be averted, of having only a little of life in store for him, and that within a year from that day he would breathe his last. Great was the grief into which the whole court was plunged on hearing this sad news. The father and the ministers used all their powers of persuasion to make Savitri recall her decision, but she was immovable as a rock. With such a relentless fate staring her in the face, with such a life of unhappiness and misery in store for her, Savitri replied: "Whether his years be few or many, be he gifted with all grace or graceless, him my heart hath chosen, and it chooseth not again."

The king's daughter and the hermit's son were therefore married, regardless of the ominous prophecy, which Savitri buried deep down in her heart, but which would every now and then start up like a revived ghost. She relinquished her life of a princess and adapted herself to her husband's mode of living, wearing the bark of trees and cloths dyed red, sweetly ministering to her blind father-in-law, delighting her mother-in-law by her unceasing care and attention, and pleasing her husband by her sweet disposition and loving sympathy. While they all continued to live happily,

leading a life of rigid asceticism, the thought of her husband's death haunted Savitri like a nightmare, and whether asleep or awake she could not bring herself to forget the words of Narada, which were present in her mind day and night in their ghastly reality. As the last day of the year approached, her anxiety became irrepressible, and she exhausted herself in prayers and penances, hoping thereby to stay the hand of the destroyer. At last the year had run its course and the dreaded day on which Narada Muni foretold Satyavana's death dawned. Savitri, incessant in prayers and fastings, saw the morn pass without any extraordinary event. The afternoon glided on as usual and a faint hope rose in her heart. Gradually the shades of evening began to fall and Savitri was waiting for the fatal hour, hoping against hope, when lo! she heard her husband ask leave of his father to go and gather fruit in the wood in the soft and beautiful twilight. "He goes, then," thought Savitri. "Thus with unseen hands fate draws us on into the place appointed us."

She made up her mind to follow him, and getting permission from her father-in-law and mother-in-law, accompanied Satyavana. This was the first time she had been in the woods in the bright moonlight, and she found the scene very enchanting. On all sides were tall forest-trees standing like sentinels in uniform,—entwined in a fantastic network of creepers, with great bunches of flowers hanging in picturesque and wild confusion.

"Oh! lovely are the woods at dawn,
And lovely in the sultry noon,
But loveliest when, the sun withdrawn,
The twilight and a crescent moon
Change all asperities of shape,
And tone all colours softly down
With a blue veil of silvered crape!
Lo! by that hill which palm trees crown,
Down the deep glade with perfume rife,
From buds that to the dews expand,
The husband and the faithful wife
Pass to dense jungle hand in hand."

Satyavana, after filling his satchel with fruit plucked from nature's plenty, soon made the wood resound with the blows of his hatchet as he cut down fuel for the sacrificial fire—a pious duty unscorned by princes of old. Suddenly he stopped, and complaining of a severe pain in the head, lay down on the ground with his head on Savitri's lap, and in a few minutes was unconscious and insensible

to all around. Savitri knew that the dreaded hour had at last arrived, but fearless of the deepening shadows of night, fearless of the wild beasts that roamed about, and fearless of the rude touch of unwelcome visitors, she sat motionless, while the branches gently kissed by the sweet wind waved and fireflies glimmered in the underwood. "Hours pass, still the same, the pair look statues, magic bound." As Savitri sat tearless, motionless, unconscious of the gathering gloom and of her surroundings, gazing into vacancy, a form of superhuman appearance, clad in scarlet raiment with a glittering crown on his head, dreadful to look at, came out from the thickets, and stood beside the prostrate form of Satyavana. Beholding him Savitri gently placed her husband's head on the ground and stood up before this apparition in an attitude of humble supplication with bent head and clasped hands. A nameless fear took possession of her soul, but she summoned up courage to ask him who he was and why he had come. He satisfied her curiosity by saying that he was Yama, the god of death, and that he had come to take Satyavana away to the infernal regions, as his years had run out. Then Yama powerfully drew out of the body of Satyavana a person of the measure of a thumb, bound him with a noose, and brought him under control. Thus Yama, having taken the life out of Satyavana, made his way to the south, while Savitri, almost weighed down with grief, yet courageous withal, began to follow him. Time and again Yama urged her to go back, as the pathways had become more and more wild and rugged, hurting her tender feet, and as the surroundings had become more and more weird and uncanny, but still she persisted in following on. At last even the inexorable Yama was touched at the sight of her devotion, and he promised to grant her four boons, of course excepting the life of her dear husband. She prayed that sight as well as the kingdom and former regal state might be restored to her father-in-law, that her father, who had no son and heir, might have one hundred sons, and that she herself might be blessed with one hundred sons to perpetuate their line. These requests granted, Yama again entreated her to go back and perform the funeral rites for her husband. But all his protestations were of no avail. Her one answer to all his remonstrances was:—

> " No weariness, O death, I feel,
> And how should I, when by the side
> Of Satyavan? In woe and weal
> To be a helpmate swears the bride—

This is my place; by solemn oath
Wherever thou conductest him
I too must go, to keep my troth;
And if the eye at times should brim,
'Tis human weakness. Give me strength
My work appointed to fulfil,
That I may gain the crown at length
The gods give those who do their will."

At last, filled with admiration and respect for this noble-minded lady, who was so firm and immovable in her determination, and overcome by her constancy, Yama promised to grant her any boon she might ask. The delighted Savitri at once exclaimed:—

"Nought, mighty king, this time hast thou excepted, let my husband live.
Without him I desire not happiness, nor even heaven itself,
Without him I must die."

"So be it, faithful wife," the king of death replied, "thus I release him." Saying which, "he loosed the cord that bound his soul."

Thus love, strong, enduring, patient love was at last victorious over pale, hungry death, and Savitri in triumph bore back the life, which Yama was carrying away with him, and regained her husband by her constancy and devotion. They retraced their steps hand in hand, happy in each other's love and seeking to beguile the time by relating pleasant tales to each other. Anxious, however, lest their blind father and their tender mother should be distressed on account of their late return, they made all haste to get home. On their way they met the Munis (sages) who had come out in search of them. Dyumatsena, having recovered his sight and his kingdom, they all gave up their ascetic life, and lived happily together. The cause of all their happiness, their stay and comfort, the sunshine of their home and the light of their eyes, was the sweet and gentle Savitri, who is always quoted as the embodiment of the power that a Pativrata possesses and exercises, and whose name is always remembered with fond endearment.

In the story of Savitri we have one of the most beautiful pictures of a woman's love cherished in spite of all obstacles, "not self-consuming in silent languishment—not pining in thought—not passive and 'desponding over its idol'—but patient and hopeful, strong in its own intensity and sustained by its own fond faith." Her love is not "the infection taken in at the eyes" nor due to any wild impulse or vain glory. "A youthful passion," says Goethe (allud-

ing to one of his own early attachments), "which is conceived and cherished without any certain object, may be compared to a shell thrown from a mortar by night: it rises calmly in a brilliant track, and seems to mix and even to dwell for a moment with the stars of heaven; but at length it falls, it bursts, consuming and destroying all around, even as itself expires." Savitri's love for Satyavana is of a different nature and springs from motives of a deeper kind. It seems to have taken root in her being, to have become a part of herself, so that all her thoughts and actions were, as it were, permeated, controlled, and governed by that one all-pervading love. This is seen in her words to Yama, where she says, "I do not want happiness, bereft of my husband. Without my lord I would not crave heaven itself. Deprived of my husband, I do not long for prosperity, and bereft of my husband, I am unable to bear life." The strength of her affection was centred wholly and entirely in Satyavana, so that apart from him she had no life or being.

Savitri is first placed before us as going out in search of a husband. A strange situation for a girl of her age, rank, beauty, and accomplishments to be placed in, and stranger still the fact that there were no suitors for her hand! The land must have been teeming with princes of royal blood, and yet none dared to come forward and ask for the hand of the daughter of the renowned King Asvapati. The determination of her character is shown in her persistent wish to marry Satyavana and none else. Though warned of the fate that was to befall him, though the cup of happiness was to be dashed from her lips in twelve short months, yet she never drew back nor swerved from her decision. We must look not into Satyavana's character for the source of Savitri's love for him, but into her own. We are not given much insight into the character of the hero, except what little the sage Narada tells of him. He does not appeal much to us, and he seems as if he were brought into prominence on account of Savitri and not on account of his own individuality. But to Savitri's eyes he was a different being. She loved Satyavana *because* she loved him—a woman's reason, surely, but all-powerful, and the explanation of everything. She knew that it was almost hopeless to hope for Satyavana's life; yet she felt that to despair would be a crime—it would be to throw herself away and die. The faith of her affection, combining with the natural energy of her character, believing all things possible, made them possible. It could say to the mountain of difficulty that stood between her and Satyavana: "Be thou removed," and eventually it was removed.

It was this fond faith, which, hoping all things, enabled her to endure all things, which hallowed and dignified the surrender of herself, "making it a sacrifice on which virtue and love throw a mingled incense."

As Savitri's dignity was due to her mental ability, without any mixture of pride or haughtiness, so her *humility* has a peculiar charm. She adapted herself with her rare sweetness of manner to her new surroundings at the hermitage in the midst of the forest, and did not pine or sicken, though her husband's parents feared she would. She took part in all work with grace and simplicity as if she had been born and bred to it,—

> "Strong in all manual work, and strong
> To comfort, cherish, help, and pray,
> The hours past peacefully along,
> And rippling bright, day followed day."

No wonder, then, that she took all hearts by storm and so won the love of all with whom she came in contact.

In the midst of the happy life that she and Satyavana led, one horrible thought always haunted her. She strove to forget the ominous words of Narada Muni, but the memory of them was ever present to her. But though the prophecy troubled her so greatly, she kept it buried deep within her heart and would not speak of it to any one.

> "'No help from man—well, be it so!
> No sympathy—it matters not!
> God can avert the heavy blow!
> He answers worship.' Thus she thought,
> And so, her prayers by day and night
> Like incense rose unto the throne."

In this we see her strength of character which enabled her to bear up against such a strain so bravely and yet alone, not daring to entrust her horrible secret to any one; and which in the end enabled her to triumph over relentless fate.

In this legend a certain solidity in Savitri's character seems to take the place of the fanciful, the imaginative, and the unreal. We feel as if without Savitri the whole would collapse into mere commonplace, into a mere tale. In the same way in the dialogues as well we notice that feeling predominates over fancy, and the reflective faculty over the imaginative. In the dialogue between Savitri and Yama, when the former follows closely on the heels of the latter, some of the finest passages occur. Some of Savitri's

general remarks have much depth of feeling, and show that she is of a contemplative turn of mind :—

"I know that in this transient world
All is delusion, nothing true;
I know its shows are mist unfurled,
To please and vanish."

Again,

"Of all the pleasures given on earth,
The company of the good is best,
For weariness has never birth,
In such a commerce, sweet and blest."

Again, some sentiments that she expresses are remarkable in the same manner for the union of profound sense with the most passionate feeling :—

"And each shall suffer as he acts
And thinks—his own sad burden bear;
No friends can help—his sins are facts
That nothing can annul or spare,
And he must bear the consequence.
Can I my husband save by rites?
Ah, no—that were a vain pretence,
Justice eternal strict requires."

"Oh! let me let me ever dwell
Amidst the good where'er it be
Whether in lonely hermit cell
Or in some spot beyond the sea.

Yama is so pleased with her speeches that after granting her four boons, he restores her beloved Satyavana to life.

It appears to us as if the character of Savitri rests upon two sublime principles of human action—the love of truth and the sense of duty. These principles seem to have taken root in her, for in her dialogue with Yama she gives expression to these sentiments in the following manner :—

"Virtue should be the aim and end
Of every life, all else is vain;
Duty should be its dearest friend
If higher life it would attain."

When Satyavana, restored to life, woke up to consciousness, he imagined that he had slept a long while, and was filled with dire distress because he had overslept himself, for he knew that his aged parents would be torn with grief and anxiety on his account. While he was thus full of poignant sorrow and bitter reproaches against his carelessness, his wife comforted him with the following

words: "If I have practised asceticism, if I have done charitable acts, if I have offered oblations, then may this night be conducive to the welfare of my father-in-law and mother-in-law and my husband. I do not remember to have spoken a falsehood even in jest. By virtue of that truth may my father-in-law and mother-in-law remain alive this day."

When love of truth and the sense of duty stand alone, however, they are apt to make people cold and severe. We do not feel as if we could love such people or be in touch and sympathize with them. But round these sterner features of Savitri's character are wreathed "the dearest attributes of our feminine nature, the power of inspiring and feeling affection." The first part of the legend shows us how Sávitri was beloved, the second part how she could love. To her father she was an object of delight. She was "his best object, the argument of his praise, balm of his age, most best, most dearest." After her marriage, her father-in-law and mother-in-law lavished their affection upon her. The Rishis and the Brahmanas who lived in the forest and came to comfort Satyavana's parents, when they thought that he was lost, all admired and praised Savitri, and said that on account of her devotion, her noble character, and her behaviour, Satyavana would be safe and no harm would befall him. In the second part of the tale we see how fervently she could love in return, how she could sacrifice herself and even forget self entirely for the sake of Satyavana, on whom she had centred her whole affection. Thus Savitri, far from repelling us, attracts us by her queenly dignity and gracious sweetness of manner.

But it may be said that the qualities of good sense, gentleness, fortitude, generous affection, and so on, are qualities to be found in other heroines as well—for instance, in Damayanti. We could not, however, very well make Savitri and Damayanti change places. What is it, then, which throws a peculiar charm over Savitri's character, which gives her an individuality of her own? It is a natural reserve of manner, a certain hardiness of disposition, "which often leaves the history unspoke which it intends to do." There is a natural quiet dignity in her manner which leaves an impression upon us. She does not speak much, but the little that she says is to the point and full of meaning. She is full of expectant hope and ecstatic action.

The portrait drawn of Savitri by Toru Dutt is of exquisite beauty and loveliness.

"What was her own peculiar charm?
The soft black eyes, the raven hair,
The curving neck, the rounded arm,
All these are common everywhere.
Her charm was this—upon her face
Childlike and innocent and fair
No man with thought impure or base
Could ever look;—the glory there.
The sweet simplicity and grace,
Abash the boldest; but the good
God's purity there loved to trace,
Mirrored in dawning womanhood."

The legend of Savitri reminds us of the legend of Laodamia, wife of the Greek hero, Protesilaus, who was slain in the Trojan War. Laodamia prayed that she might be allowed to converse with her dead husband for three hours; her request was granted; and when her husband returned to Hades, she accompanied him thither. But it appears as if the love of Savitri was of a purer and more elevating character, and throughout the whole mysterious legend of Savitri there breathes a higher moral atmosphere than in the story of Laodamia. Compare the parting words of Protesilaus to his wife as he bids her farewell at the close of the three hours that had been granted him:—

"And thou, though strong in love, art all too weak
In reason, in self-government too slow,
I counsel thee by fortitude to seek
Our blest reunion in the shades below.
The invisible world with thee hath sympathized;
Be thy affections raised and solemnized.
Learn by a mortal yearning to ascend
Towards a higher object"—

and the parting words of Yama to Savitri ere he granted her the boon of Satyavana's life:—

"O thou endowed with every grace
And every virtue,—thou whose soul
Appears upon thy lovely face,
May the great gods who all control
Send thee their peace"—

we see that Savitri's character is of a higher and more sublime nature than Laodamia's.

To conclude, "love considered under its poetical aspect is the union of passion and imagination," and though in this legend love is viewed in its more serious aspect, yet to one of these or both, all

the qualities of Savitri's mind and heart may be traced, "the former concentrating all those natural impulses, fervent affections, and high energies, which lend the character its internal charm; its moral power, and individual interest; the latter diverging from all those splendid and luxuriant accompaniments which invest it with its external glow, its beauty, its vigour, its freshness, and its truth."

And,

> "As for Savitri, to this day
> Her name is named when couples wed;
> And to the bride the parents say,
> Be thou like her. in heart and head."

HANNAH R. KRISHNAMMAH.

LITERARY NOTICES.

A History of the English Church from its Foundation to the Norman Conquest, 597-1066. By William Hunt. London: Macmillan and Co., Limited.

THIS work is the first instalment of a series of seven volumes, in which the story of the English Church is to be told in a fuller and more attractive form than it has hitherto been. No one will dispute the judgment which the general editor of the series passes in his introduction upon previous attempts to deal with this subject. "Certain portions indeed of the history have been written with a fulness and accuracy that leave nothing to be desired: but many others have been dealt with, if at all, only in manuals and text-books which are generally dull by reason of excessive compression, or in sketches which, however brilliant and suggestive, are not histories." The new work is framed on a larger and more ambitious scale, and is meant to furnish the standard English Church History for some years to come.

It is a pity that a work of such value and importance could not be undertaken by one man. Unfortunately the material to be dealt with is so enormous, and modern writers have such scanty leisure, that the history has had to be portioned out among seven different hands, each of whom will produce one volume. Work done in this way is sure to be marred by different levels of excellence. It will not be the history as a whole, but such and such a volume in the history, that will be remembered. Consistency and continuity are indeed to be secured by all working in correspodence through the medium of an editor or

editors. But this is a very mechanical substitute for the unity which the author of every great work stamps on his productions by the force of his own genius. The mere undertaking of a work of magnitude single-handed provides an inspiration to the author, and arouses an interest in the reader, which help to make the work classical. A series of text-books, however excellent, can never be compounded into a great history.

But whatever place the present work may take as a whole, when it is complete, the volume before us will be both welcomed and valued for its own sake, as a careful, fair, and on the whole interesting record of the period which it covers. The writer seems to have spared no pains to make his story complete in every detail. Each chapter closes with a list of authorities which itself witnesses to the laborious study spent on the work. The silly legends about the first introduction of the Gospel into Britain are wisely omitted; and though there is a plea in the preface for greater credulity than is usually accorded to medieval miracles, we cannot find that they have been given any more prominence in the narrative than their picturesqueness, apart from the question of their historical truth, would justify. The period is not the battleground of any party, and the writer tells his story without bias. The Celtic and Roman missions are each allowed their due share in the glory of founding the English Church. If many pages are devoted to the monasteries, this only corresponds with the largeness of the debt which the English Church in this period owed to them. The writer has aimed, as he tells us in the preface, at presenting "a thoroughly truthful picture of the Church during this period, without misrepresenting anything." The only fault that can be found with the work is a certain lack of liveliness and interest. This may be due rather to the subject than to the writer. The period is a peculiarly confusing one, as all periods of beginnings must be. Movement takes place round many centres, and the centres of interest are constantly shifting; many of the movements are abortive and spasmodic; construction is quickly succeeded by destruction; names, places, and conditions of life are strange and unfamiliar, and, as the author says, "our sources of information are not always so full as to enable the historian to picture the past with certainty." Bearing all this in mind we shall not be disposed to blame the author unduly, if his narrative does not altogether escape the charge of tediousness. At the same time we believe that the book would have gained both in interest and in clearness had he adopted a freer arrangement,—had he, for instance broken up his subject into some four or five main periods, and helped the reader to trace from time to time the progress in law, life, and worship which the Church was all the while making in spite of much apparent unsettlement and confusion.

The Works of Shakespeare. The Eversley Edition. Edited, with Introductions and Notes, by C. H. Herford, Litt.D. Vols. VIII., IX., and X. London: Macmillan and Co., Limited, 1899.

We have on two previous occasions referred to the earlier volumes of this series. The three now before us only bear out what we have already said. No edition seems to us more convenient for the general reader. In clearness of type, in lightness of paper, and in the arrangement of notes, the Eversley Edition of Shakespeare's works will hold its own with any edition. But it will have no large sale among students of Shakespeare, either among scholars, or among the vastly larger class of schoolboys preparing for examinations. The edition was however primarily intended for the general cultured reader, and the editor is to be congratulated on having brought out a work excellently adapted for the general reader's needs. The volumes before us conclude the work, and embrace the latest and most important of Shakespeare's writings. Volume VIII. contains *Julius Cæsar*, *Hamlet*, and *Othello*; Volume IX. is made up of *King Lear*, *Macbeth*, *Antony and Cleopatra*, while Volume X. embraces *Coriolanus*, *Timon of Athens*, and the *Poems*. The introductions to the plays are clear and succinct, and though not marked by originality, are yet characterised by freshness of treatment and scholarly acumen.

Lessons in Elementary Physiology. By Thomas H. Huxley, LL.D., F.R.S. Enlarged and Revised Edition. London: Macmillan and Co., Limited, 1900. Price 4*s.* 6*d.*

A new edition of such a well known text-book calls for special notice, more especially when, as in the present case, the work has been considerably altered. Dr. Lea and Sir Michael Foster have undertaken the task of revision, and in the preface written by the latter, it is stated to have been one of great difficulty. Although numerous changes and additions were necessary in order to bring the book up to date, yet the late Professor Huxley's arrangement and even exact words have been as far as possible retained, and his name alone appears on the title page. The first edition, which appeared in 1866, was an admirable epitome of the physiological views then current. At that time it was generally held that all vital processes could be largely if not entirely explained as the result of ordinary physical and chemical reactions in living substance, and adherence to this doctrine has always been a special feature of even later editions. In many places the reader will now find a note of warning that these processes are probably largely modified by what we are forced to term the vitality of the living cell. Numerous additions and alterations have been necessary to adapt the

work to the present state of physiological knowledge, and the result of the thorough but unobtrusive labour of the revisers must be to very greatly increase the usefulness of the book.

While the general appearence of the volume is unaltered, the size of the pages has been slightly reduced, paragraph headings are introduced, and the more important words are in large type. The number both of pages and of illustrations is considerably increased, and among the new diagrams will be found some very useful ones showing the paths of cardiac, respiratory, and other nerve impulses, as also an excellent one of villi.

A few of the more important alterations we have noted may be briefly referred to. In the first lesson the nervous system is defined as a "co-ordinating organ," an expression which is certainly preferable to Huxley's one of a "combining organ." Among subjects formerly omitted we now find an account of blood pressure, and a discussion of the thymus, thyroid, and supra-renal capsules, organs to which a considerable amount of attention has been paid in recent years. Various modifications will be found in the accounts of the cardiac impulse, blood coagulation, the secretion of urine, and the salivary secretion. The chapter on digestion, including the account of the food stuffs, has undergone considerable revision, and there is a somewhat full account of the soluble ferments or enzymes. The description of the nervous system also shows a good deal of alteration, and many new figures have been added, especially in connection with the brain.

Though some parts of the book are beyond the standard required for the First in Arts physiology course of the Madras University, yet much of it might be read with advantage by the student preparing for that examination. As a general introduction to the subject, Huxley's *Physiology* has no equal in the English language, and it forms, with the numerous other text-books from the same master hand, a worthy memorial to one who was perhaps the greatest teacher of natural science which this century has produced.

A Primer of Physiography. By J. C. Ray, M.A. Indian Depository, Calcutta.

The author of this little book states that his object in writing the book has been to give an elementary explanation of the principles of physiography suited to the circumstances of Indian students. He says rightly that though many of the existing text-books on the subject are excellent works of their kind, yet because they are intended primarily for use in English schools they are on that account not altogether suitable for use in India. As he says, it is of the utmost importance that the examples used to illustrate the principles of any subject should

be drawn as far as possible from phenomena that can be observed by the learner. The object which Mr. Ray has had in view in writing this book is therefore a good one. We cannot say, however, that he has been more than moderately successful in the fulfilment of it. His knowledge of the various sciences to which physiography makes appeal seems to be adequate, but as regards ability to write idiomatic and attractive English his equipment for his task is somewhat defective. Not that we have noticed anything very bad in the language used, but simply that the exposition fails in too many places to produce a clear impression on the mind of the reader. The illustrations, too, though many of them have the merit of being Indian, are hardly good enough to be attractive.

The subject of meteorology receives more attention in this book than it usually does in elementary text-books of physiography. For many of the facts presented the author has drawn upon Government publications, and he also acknowledges his indebtedness to Blanford's *Weather and Climates of India.*

Longmans' Elementary Algebra. By W. G. Constable, B.Sc., B.A., and James Mills, B.A. London, New York, and Bombay: Longmans, Green, and Co., 1900.

The authors of this book say that it is suitable for use in schools preparing pupils for certain examinations, but we see nothing in it that is likely to render it more suitable than several well-known books on the subject. It does not furnish a complete exposition of the principles of the subject, the text being for the most part a description of processes rather than an explanation of the principles upon which the processes are based; but the examples which it contains may commend it to some teachers.

Kindergarten Teaching in India. Stories, Object Lessons, Occupations, Songs, and Games. Part II., First Standard. By Mrs. Brander. London: Macmillan and Co., Limited.

Last month we gave a brief notice of the first part of *Kindergarten Teaching in India.* We said that inasmuch as its purpose is to place in the hands of teachers suitable material and to suggest to them suitable methods for the education of young children in India it meets a felt want, and we also gave it as our opinion that it is well suited for the purpose for which it was written. What we said of Part I. is applicable to Part II., which is now before us. The stories, songs, and games are sure to interest Indian children, and the directions given in con-

nection with the object lessons and occupations are simple and clear. We do not know why Mrs. Brander has adopted the spelling 'bambu' instead of 'bamboo', and we are rather surprised to find the word 'Brahman' sometimes spelt as we here print it and sometimes with an 'i' in place of the second 'a'. A criticism of a more general kind also suggests itself to us. The object of education being not merely to develop the intellectual faculties but to build up character, it seems to us that in a book of stories, object lessons, and songs, opportunities might be and ought to be found of stimulating and directing the emotional and volitional parts of a child's nature. We have the feeling after reading the book before us that it contains too little matter having an interest that is not purely intellectual.

FOLLOWING the lead of Messrs. Macmillan and Co., Limited, Messrs. Longmans, Green, and Co. are publishing a series of Vernacular Readers. We have before us *Longmans' Tamil Primer*, *Longmans' New Tamil Readers*, Standard I., and *Longmans' New Tamil Readers*, Standard II.

Along with the *Tamil Primer*, which has been prepared by Rao Bahadur C. Nagojee Rau, we have received *Longmans' Tracing Boards for Infants* and *Longmans' Sheet of Building Pieces*. The use of the *Tracing Boards* will help pupils to form from the beginning a clear, bold style of handwriting instead of the small compressed style that so many Tamil children tend to fall into. The *Sheet of Building Pieces* is an adaptation of the principle of toy bricks. Instead of being given parts of a picture to arrange, the children are supplied with small cards on which are printed either the consonant or the vowel parts of Tamil vowel-consonants, and the task is to join these correctly. The sheet is sure to give pleasure to the children and prove a help to teachers. The *Building Pieces* are intended for use along with the *Primer*, since the vowels are printed both as separate letters, and as vowel-consonants in red ink. This is good, for the children will get accustomed to the look of the vowel combinations and be spared much subsequent blundering and confusion. The *Primer* is printed in large clear type, and the pictures chosen, being Indian, are likely to be attractive to Indian children. In other respects the book is all that can be desired.

The *New Tamil Readers* have been prepared to meet the recent changes in the requirements of the Madras Educational Rules. The subject matter of the lessons deals with things Indian, and the subjects of the illustrations are such as Indian children can easily recognise. The lessons are carefully graduated, but the grammatical notes appended to each lesson and intended for the use of teachers suggest more difficult grammar than children of six and seven are likely to understand. One of the many excellent features of the Readers is that no

companion book of meanings is needed, since each Reader contains a vocabulary of the difficult words used in it. To each also is appended a glossary of Tamil words similar in sound but different in meaning and therefore often confused in dictation. The Readers are likely to be welcomed by superintendents of primary schools.

A BOOK which will be found helpful by teachers is *The First Principles of Science arranged as Observation Lessons and correlated with Drawing*, the letterpress by George Ricks, B.Sc., Inspector of Schools, School Board of London, and the illustrations by Alfred Wilkinson, Superintendent of Drawing, School Board of London. The chief drawback to its use in this country, we fear, is the want of teachers capable of giving effect to the suggestions contained in it. Messrs. Macmillan and Co., Limited, are the publishers.

From Messrs. Longmans, Green, and Co. we have received *Chatty Readings in Elementary Science*, Book 3, Nature Knowledge, and Book 3 of *The Pictorical Geographical Readers*—both very attractive books. From the same firm we have received the First Primer (Anglo-Bengali) of *Longmans' Readers for Bengal Schools.*

Macmillan's Colonial Library.
From Sea to Sea. By Rudyard Kipling.

SOME years ago a man in China sent the present writer a newspaper from San Francisco containing a story by Mr. Kipling taken from one of his books. This was bad enough, but in his laconic preface to these new volumes Mr. Kipling tells of enterprising publishers who "not content with disinterring newspaper work from the decent seclusion of the office files, have in several instances seen fit to embellish it with additions and interpolations." It is therefore almost in self-defence that he has gathered together the more important articles that he wrote for the *Civil and Military Gazette* and the *Pioneer* between 1887 and 1889 and reprinted them under the title, *From Sea to Sea.* But though there is no new work in these two volumes, they are exceedingly interesting. The pictures of Rajputana, the descriptions of a journey eastwards through China and Japan, and the series of papers now reprinted describing Calcutta, are vivid, racy, full of keen observation, and worth keeping on that account alone. They are not the effusions of a globe-trotter, and though Mr. Kipling laments that he himself became in guise a globe-trotter, these writings reveal a due sense of reverence, a capacity for humility, and an understanding mind, in all of which qualities the genuine globe-trotter is unconsciously yet none the less awfully deficient.

But these volumes will be read not merely for the details of Mr. Kipling's goings to and fro in the earth. Even his detractors—even Mr. Buchanan—who called him "the spoiled child of an utterly brutalised public," admit that he has a style. It may be hard to describe where the power of that style lies; but that Mr. Kipling can describe persons and places and deeds with the utmost conciseness and yet with complete effectiveness has to be admitted. One of the chief charms of these volumes is that they show that he had this gift even when he joined the Lahore paper in 1882. There is, indeed, about some of these early articles a crudeness, almost amounting to harshness, which is absent from his later writings. Nevertheless these descriptions of Rajput strongholds, of the trestle viaducts of American railways, of a Japanese town, and of all sorts and conditions of men and women, are convincing, vivid, and often brilliantly successful. Moreover, it is in these pages that the curious may discover where Mr. Kipling got many of his 'notions' and met many of the people that are so much alive in his stories. Indeed he candidly confesses that on these journeys he gathered a host of stories, not all, he says, "fit for publication." Here is the real present-day value of these writings: they form a kind of prolegomena, to be read by the devout disciple as explaining much of the master's wealth of incident and breadth of vocabulary. They show how a man with a style and two very keen eyes went round the world

"to watch it all—
The different ways that different things are done,"

and garnered experiences and anecdotes that—set forth in his own way—have brought him high fame "in the ends of all the earth."

Miranda of the Balcony. By A. E. W. Mason.

Mr. Mason has shown that romance need not be excluded from modern times and well-known lands. In this book he has given to us a plot skilfully involved and as skilfully unravelled, with abundance of adventures in England, Spain, and Morocco. In the first chapter a corpse, cast away on the rocks of the Scilly Islands, is identified as that of Ralph Warriner, Miranda's husband; in the seventh he is tracked sailing from a Cornish haven with a contraband cargo of guns and ammunition; in the ninth he is kidnapped by a blind Moor and sold as a slave; in the nineteenth he is bought by his wife's lover; in the last he is drowned in the English Channel. Perhaps no other character in the book has quite so many vicissitudes, but most of them have their ups and downs. The reader, therefore, may be assured that the book is not dull, whatever else it may be. Miranda and her champion, Luke Charnock, are all that a hero and heroine should be. But as is inevitable with a plot like that of the book, most of the other characters are more or less 'shady'.

Babes in the Bush. By Rolf Boldrewood.

An aristocratic family, reduced in circumstances, is persuaded to emigrate to Australia, and this book is a narrative of their fortunes in stock-breeding and love. Its earlier portion is a cross between *The Swiss Family Robinson* and an Emigration Agency's circular booming a new district, but in the second half there is more human interest. Neither in style nor in character-drawing nor in descriptive power does the tale rise above mediocrity, but as a sketch of Australian society before the discovery of gold it has its value.

NOTES AND EXTRACTS.

Among the contributions to philosophy, psychology, and education recently issued by the Columbia University of New York is a pamphlet on education in India by Mr. William I. Chamberlain, Principal of the Arcot Mission College, Vellore. The pamphlet is published by the Macmillan Company, New York, but it is to be hoped that arrangements will be made for the sale of it in this country, for as a summary of the history and development of education in India it will be of great use to all who are interested or engaged in education here.

In a short introductory chapter Mr. Chamberlain gives an outline of the religious and moral conceptions and the social and political institutions of the Hindus. It has always been the case, he says, that the presence of a dominant force in the life of a nation has given rise to some change in the educational system of the nation; and as the religious idea is the ultimate expression of the national life, the clue to the development of the educational system of a nation must be found in the religious ideas prevailing. This is specially true of India, and Mr. Chamberlain therefore rightly prefaces his account of Indian education with a summary of the religious and ethical conceptions that have been dominant factors in the life of the people and in the development of education. He rightly calls special attention to the caste system as a determining influence in the history of education among the Hindus.

Proceeding to deal with indigenous education, Mr. Chamberlain says there is no country in which the love of learning has had an earlier origin or exercised a more lasting or powerful influence than in India. From Vedic times till the present day there has been an uninterrupted succession of teachers and scholars, and the immense literature which this long period has produced is permeated with the scholastic spirit,

Amid all the vicissitudes through which the country has passed there has always been one influence present to preserve the study of letters from extinction. This is the system of caste, which has been already referred to as a determining influence in the history of Indian education. Mr. Chamberlain gives a short account of the inquiries that began to be instituted about eighty years ago with the object of discovering the number and character of the indigenous schools and the nature of the education given in them. As a result of these inquiries it was found that on the average about one boy in every ten boys of school-going age was receiving some kind of instruction, but that the lower orders of the people were receiving no instruction at all. The children of the middle classes received a scanty and strictly commercial training. Every Brahman was able to read and write, and a considerable number of this class had received what may be called a liberal education. The subjects of instruction were mostly of a theoretical nature, however, and in the more practical branches of education the Hindus had fallen far behind the nations of Europe.

Modern education in India is for the most part British, but in proceeding to the consideration of education under British rule Mr. Chamberlain calls attention to the fact that the progress of the British system has been very much furthered by the pre-existence of the indigenous system, and that many of the schools now in existence are little more than reconstructions of the ancient indigenous schools. He deals with this part of his subject under three heads. He first gives an account of the history and development of British education in India, he then indicates briefly the present condition of education, and finally he directs attention to some of the more important problems connected with its future development.

Mr. Chamberlain divides the history of modern education in India into four stages. The first extended from early in the eighteenth century to the time when Government instituted inquiries into the state of indigenous education. It was a period of almost exclusively private effort, the Government taking very little part in the provision of education for the people. The second period extended from about 1823 to 1854, the date of the great Despatch drawn up by Sir Charles Wood. The early part of this period witnessed the controversy which was settled in 1835 by the famous minute of Macaulay and the proclamation of Lord Bentinck in favour of English as the vehicle for conveying knowledge, and the science and literature of Europe as the subject of instruction. At the beginning of the period a Board called 'The Committee of Public Instruction' was appointed for the purpose of controlling the expenditure of the annual grant of a lakh of rupees that had been voted by the British Parliament in 1813 and of superintending all the educational institutions maintained by the Government.

Twenty years later the place of this Committee was taken by the Councils of Education which were created in the Presidencies of Madras, Bombay, and Bengal. The Despatch of 1854 established something like uniformity in the place of the different forms of administration previously existing, and clearly defined the policy of Government in regard to education. It was well fitted, therefore, to mark a stage in the history of British education in India. In the same way the appointment of the Education Commission has been fittingly chosen by Mr. Chamberlain as marking the commencement of the latest stage.

A perusal of the chapters in which Mr. Chamberlain narrates the chief events in the history of Indian education during these four stages enables one to obtain a good idea of the relation of our present system of education to the systems from which it has been evolved, and to understand the main principles underlying the working of the present system. The prominence given to the provisions of the Despatch of 1854 and to the more important recommendations of the Education Commission is a notable feature of the narrative. The part which missionaries have played in the development of Indian education is briefly but clearly indicated, and the relation of Government to aided education in general is well set forth. In dealing with institutions like the universities Mr. Chamberlain would have done well, we think, to have described the constitution of one particular institution, indicating, if necessary, points in which other institutions of the same kind differed from the one selected for description. The account which he gives of the examinations conducted by the universities does not apply to the University of Madras, and we doubt if it applies to any of the other Indian universities. We notice in particular that among the subjects of examination for matriculation there is no mention of mathematics.

After dealing with the history and development of British education in India, Mr. Chamberlain gives a brief *résumé* of the present condition of education in this country, and then in a final chapter discusses some of the more important questions demanding consideration at the present time. In regard to the results of the British system of education he quotes largely from the article entitled 'Three Rotten Cultures' that appeared in the *Spectator* last year, from the address delivered by Sir Antony Macdonell at the Convocation of the University of Allahabad, and from Dr. Miller's reply to the article in the *Spectator*; and he points out that the culture of the Roman noble and the culture of the Chinese mandarin are paralleled not by the culture of the Indian graduate but by that of the Brahman who knows only Sanskrit and the vernaculars. This, he says, is culture in decadence—culture which has ceased to be progressive and which makes no attempt to adapt itself to present-day circumstances.

Other questions dealt with by Mr. Chamberlain are the question of the restoration of Oriental learning to a more important position in the educational system of the country and the place of moral and religious instruction in education. He also mentions reform in university education, technical and industrial education, primary education for the non-caste classes of the people, and female education as questions having an important bearing on the further development of education in this country.

From what we have said it will be evident that Mr. Chamberlain's pamphlet is likely to be found both interesting and instructive by those who are interested in Indian education, whether or not they are actually engaged in the carrying on of it. The proof-reading has not been very carefully done. In the quotation from Dr. Miller's reply to the *Spectator's* criticism of the Indian system of education it is said that of the 880 graduates of the Madras Christian College "30 are Christians." The number as given by Dr. Miller was 130.

DR. MURDOCH of the Christian Literature Society, whose long and valuable services to India have been recognised by the award of a Kaiser-i-Hind medal, has addressed a letter on Indian educational reform to the Viceroy. He has been encouraged to take this step by Lord Curzon's recent declaration that in any attempt to deal with the educational problem in India it is desirable to ascertain by consultation with those who have devoted their lives to the task what is the trend of authoritative opinion on the subject. He himself, he says, has been more or less connected with education in the East since 1844, and his experience extends to nearly every province of the Indian Empire. He believes that the experience which he has thus gained may be of assistance to the Government. He is further encouraged in addressing the Viceroy, he says, by the fact that Lord Curzon has intimated his desire to secure the appointment of a Director-General of Education—a matter on which he addressed Lord Ripon nearly twenty years ago.

Before proceeding to point out the educational reforms which are called for, Dr. Murdoch gives a brief review of the progress that has been made in the past. and calls attention to some notable instances of Government interference which have been beneficial to education. He remarks that while the number of boys and girls receiving instruction has steadily advanced, there has been an improvement in the quality of the instruction given. Yet much remains to be done, and he proceeds to point out in what directions reform is specially needed. The two great educational wants of the present time, he says, are a more perfect adaptation of the methods and subjects of instruction to the circumstances, of India and the appointment of a Director-General of Education. Most of what he says regarding the defects of the Indian educational

system has been said before by himself as well as by others, but it cannot yet be said that the suggestions which he puts forward are superfluous.

Before setting forth in detail the educational wants of the present time, Dr. Murdoch makes a few preliminary remarks on the need for suitable text-books in schools. He believes that the most effectual means of making education what it ought to be is to provide good and efficient teachers, and he says that Government rightly places the provision of efficient training schools and colleges for teachers in the forefront of the measures to be taken for the improvement of education, but he points out that generations will probably pass before India can be fully supplied with good teachers, and that therefore it is of the utmost importance that the text-books used should be carefully prepared. Teachers themselves, he says, may be benefited by good text-books, and the character of the education given in a school is largely determined by the Readers used.

The unsuitable nature of many of the Readers used in Indian schools has often been commented on by those who have given their attention to the subject of education in this country. However good Readers prepared for use in British schools may be, their subject-matter is for the most part unfamiliar to Indian children, and to place them in the hands of Indian children is to place unnecessary difficulties in the way as well as to deprive the children of a legitimate interest in their lessons. Attempts have been made, as Dr. Murdoch says, to prepare Readers adapted to India, and this, as he also says, is the only satisfactory way of dealing with the matter. He proceeds to notice some points which in his opinion do not receive sufficient attention at the hands of compilers of Readers and text-books. He presses the claims of hygiene to a more important place in the curricula of schools and colleges. He calls attention to the almost total absence of lessons on health in the school-books that have been published under Government auspices, and to the unsuitable nature of some of the lessons on health that are given in certain series of school-books.

Dr. Murdoch next points out how necessary it is that Indian school-books should contain lessons on such subjects as self-help, the evils of debt, the advantages of savings banks, the dignity of labour, and the need of emigration from the congested parts of the country. In view of the fact that 80 per cent. of the population of India is dependent on agriculture for a livelihood, he advocates the preparation of special text-books for use in rural schools and the establishment of agricultural schools and colleges. The development of technical and commercial education he also looks upon as one of the problems demanding the serious consideration of the Government. Another important problem for the solution of which we must largely look to the instruction given

in our schools and colleges is that of promoting a more cordial and sympathetic relation between the rulers and the ruled; and Dr. Murdoch points out some of the ways in which this important object may be helped forward.

Social reform and female education also demand the attention of those who undertake to reform our system of education, and the question of moral and religious education, which has on various occasions been made a subject of discussion by Government and its educational officers, calls for careful consideration.

Having dealt with such matters as these Dr. Murdoch briefly indicates the need for a Director-General of Education and the duties which in his opinion such an officer ought to perform, and concludes by saying that his remarks are merely intended to illustrate the truth, which he says many of those who have for years been engaged in educational work have failed to grasp—the truth that education in India should be adapted to the circumstances of the people and not a servile copy of the English system. His letter is well worthy of perusal.

THAT India is not the only country in which education tends to degenerate into cram is evident from an article in the *Educational Review*, in which an anonymous writer examines the bearing of the German institution called the 'school journey' upon the English education of to-day. An important paper dealing with the 'school journey' in Germany was contributed by Miss Catherine I. Dodd to the first volume of 'Special Reports on Educational Subjects' issued by the English Education Department in 1897, and the article under review has been suggested by Miss Dodd's paper.

The idea underlying the 'school journey' seems to have originated with Rousseau, but it has been developed and systematised by later writers on education. The gist of it is that education should bring children into proper relations with their environment, and make them see truly, think clearly, and speak and write intelligently about that environment. The furtherance of this idea is the *raison d'être* of the 'school journey', which serves to accomplish very much the same object as the 'heuristic method', so much discussed of late in England. Both methods seek to develop the faculty of observation and to enable children actually to experience what the majority of pupils only read about or hear of from their teachers. The nature and importance of the results of the 'school journey' have been differently estimated by different writers, but there can be no doubt that this institution, if well utilised, is capable of producing valuable results. Like the heuristic method, however, it is liable to abuse, especially in the hands of a teacher who "lacks common sense, judgment, tact, and a saving sense of humour;"

and certain precautions must be observed if it is to be employed with success.

Speaking of what she saw of 'school journeys' in Germany Miss Dodd says there was a healthy, earnest, and hearty tone about them which compelled faith in them. The knowledge gained during them was put to good use, frequent illustrations being cited from them in the lessons in history, literature, and geography, and essays and compositions being set on them. The writer of the article regards these journeys as indicative of a fundamental difference between the German conception of education and that which prevails in England. The Germans, Miss Dodd says, work slowly and very thoroughly. Every step must be perfectly clear to the children before another is taken. In teaching arithmetic, for example, the Germans are more anxious that the children shall understand the principles of the subject than that they shall rapidly acquire the ability to calculate correctly. So, too, in the study of history dates are not looked upon as of paramount importance, but the children are made to realise the worth of great men and their influence upon the history of their country; and similarly, in the study of geography, the length of a river and the names of all its tributaries are regarded as minor matters, but the children must know why the river flows in a particular direction and why great towns are built on its banks.

What an indictment is this, remarks the writer of the article under review, of the English system of education! Even in the better class of English public schools, he says, the ingenuity of the cleverest teachers is wholly occupied with getting into the heads of the pupils the maximum number of facts and figures in the shortest possible time. The influence of examinations is overpowering, and the things which pay best in examinations are the things to which attention must primarily be given. In this, says the writer of the article, the English show themselves much more short-sighted than the Germans with their maxim, 'slow and thorough'. The German system, he says, of which the 'school journey' is at once a characteristic and a symptom, is really a more paying one than the English. "It is a more paying system," he says, "because

it contains the motive power for a longer duration, and it contains this potentiality of duration because it rests upon a sound pedagogic basis, a sound pedagogic principle—that which lays down that it is more lastingly productive to form the mind than to stock it—to graft it with principles which will take root in it, grow in it, and infuse new blood into it, than to fill it with miscellaneous knowledge reduced to intellectual pemmican, which cannot be wholly digested and may be wholly cast out. In the schoolroom Napoleon and Julius Cæsar, the Rhine and the Alps, St. Peter's and the Taj Mahal are names passing over the mind like shadows across an April lawn or morning mists

before the summer sun. In the narrow streets of Jena, among the ruins of Silchester, on a Rhine steamer, in the darkness of the St. Gothard tunnel, in the streets of Rome and Agra, these names become living forces which grave their impressions deep into the growing mind. Not all these places are within reach of the poor pedagogue and the impecunious schoolboy. Yet every town and village is surrounded by sources of educative influence scarcely less valuable. The German goes out to seek them *in situ*. The Englishman sits on a bench within four walls and cons them in books and diagrams."

We are inclined to think that the ideas underlying the German system of education are not so utterly neglected in England as the writer of the article under review tries to make out; but however this may be, the chief defect of the English system as it has been reproduced in India is that it does not sufficiently cultivate the faculty of observation or sufficiently endeavour to bring the children into proper relations with their environment. To remedy this defect will be a more difficult task in this country than in England, for the people have even lower ideas of what pays in education than those entertained in England. And yet so far as time is required for the improvement of education, India is really more favourably situated than any Western country. One of the things that most impresses a European or American in this country is the very deliberate manner in which the people earn their livelihoood. If therefore Indian parents could be made to see that what pays immediately does not as a rule pay best in the end, the time of their children's education might be prolonged and 'slow and thorough' might become a maxim of education in India as it is in Germany.

Not a few of our readers, probably, are readers of *Knowledge*, the illustrated magazine of science, literature, and art, founded by the late Mr. R. A. Proctor. The issues of this magazine for March and April are before us, and to judge from the contents of these the popularity which the magazine has attained is thoroughly well deserved. Many of the articles, which are written in a popular and attractive style, are contributed by writers who are acknowledged authorities on the subjects with which they deal. Astronomy has always held a prominent place in *Knowledge*, and besides the monthly notes on comets and meteors by Mr. W. F. Denning and the monthly descriptions of the face of the sky by Mr. A. Fowler, the issues before us contain articles on astronomy without a telescope by Mr. E. W. Maunder, who also contributes to the March issue an account of the preparations that were being made in England for observing the recent total eclipse of the sun. In the April number there is a note on a newly discovered variable star of the Algol class, by Mr. E. C. Pickering. In the same number there is a short

but interesting article on earthquake sounds, by Mr. C. Davison, and a beautifully illustrated article on the photography of clouds, by Mr. E. Antoniadi. Mr. H. F. Witherby contributes monthly notes on British ornithology, and Mr. J. H. Cooke gives accounts of the progress made in the field of microscopy. The March issue contains the second of a series of articles on plants and their food, by Mr. H. H. W. Pearson, while in the issue for April there is an article on Crustacea, by the Rev. T. R. R. Stebbing, and one on the mud-nest building birds of Australia, by Mr. D. le Souef. Anthropology also receives attention, and to the April issue Mr. A. C. Haddon contributes the second of a series of articles on the evolution of simple societies. In the March issue there is an article by Mr. R. Lydekker on certain aboriginal tribes of South India and on the Veddas of Ceylon. For his information regarding the tribes of South India with which he deals Mr. Lydekker acknowledges his indebtedness to the bulletins which have been published by Mr. Thurston of the Madras Museum. He has most to say of the Todas, who are probably the most interesting of the aboriginal tribes to be found on the Nilgiris, but he gives an interesting though brief account of the Kotas, also a tribe of the Nilgiris. We cannot think he is following Mr. Thurston when he says that the Kota women bolt into the jungle at the sight of a white face. At the time of writing we are within two hundred yards of a Kota village, and Mr. Lydekker's statement is certainly not applicable to the women of this village or to their surroundings. They do not as a rule exhibit much sign of shyness when they meet a European, and if they do step aside when he passes, they can hardly be said to go into the jungle. Mr. Lydekker's statement is probably an illustration of the liability to give a wrong impression to which everyone is subject who essays a description of things which he has not seen. Along with the Kurumbas of the Nilgiris he mentions a tribe to which he applies the name Kulas. We have not heard of this tribe before, and we suspect that 'Kulas' is a misprint for 'Irulas'.

If we add, in conclusion, that many of the photographs in these two issues of *Knowledge* have been exceedingly well reproduced, we believe we have said enough to indicate the interesting and instructive nature of the contents of this magazine.

FROM the Report on the Administration of the North-Western Provinces and Oudh for 1898-99 we learn that in the period under review the Provinces were rapidly recovering from the effects of the series of unfavourable seasons which culminated in the famine of 1896-97. The exceptionally good autumn harvest of 1897 was followed by an excellent spring crop in 1898, and the autumn crop of 1898, though not quite so

good as that of 1897, was also satisfactory. Prices, which had been exceptionally high in 1897, fell in the early part of 1898, and continued to fall after the spring harvest until they reached the normal level. With the return of agricultural prosperity the Government was able to collect a large part of the outstanding arrears of land revenue. At the beginning of the year these arrears exceeded 163 lakhs of rupees, of which 147 lakhs belonged to the previous year and the remainder to an earlier period. The Government considered that it would be impossible to collect the whole of this in addition to the current demand, and with the approval of the Government of India it decided to remit famine arrears up to the extent of 60 lakhs, and to spread the recovery of the balance over two years. In accordance with this decision over 50 lakhs were remitted in the year under review. In the same period outstanding arrears to the amount of over 40 lakhs were collected. In the districts that had suffered most it was found necessary not only to strike off outstanding arrears but also to grant temporary reductions in the assessments. It is satisfactory to note that in the collection of the large amount of revenue, including arrears, which was realised in the year under review, the Government did not have to resort largely to coercive processes. It is not so satisfactory, however, to learn that there was a considerable increase in the amount of litigation connected with the recovery of arrears of rent by landlords. The rent laws of the Provinces do not seem to work satisfactorily, and Government has under consideration the question of amending them in several particulars.

The Report records various facts besides the increased collection of land revenue, which indicate the return of general prosperity to the Provinces. There was an increase in the volume of trade with Thibet and Nepal, and a decided increase in the rail-borne traffic, though owing to the fall in prices the value of the goods carried declined. The improvement in the imports of cotton goods which set in towards the end of 1897-98 continued during the year under review, and there was a large increase in the imports of coal. The abundant harvests of the year naturally caused a reduction in the imports of food grains. As regards exports there was a large falling off under the heads of cotton, indigo, hides and skins, shellac, and sugar, but there was a considerable rise in the exports of wheat and oilseeds. The total area irrigated by canals was not so large as the area irrigated in either of the previous two years, but it was very considerably in excess of the average area for the preceding ten years. There were increases in the areas under sugarcane, poppy, rice, and maize, but there was a marked decline in the area under indigo. The net revenue from canals amounted to 6·59 per cent. of the total capital outlay. Most of the other heads of revenue showed an improvement as compared with the previous year. During

the first half of the year the receipts from excise were below the normal, but after the reaping of the spring crops there was a marked rise and the total receipts for the year exceeded those of 1897-98 by six lakhs of rupees.

But perhaps the surest indication of the improved material condition of the people is to be found in the statistics of crime. As compared with 1897-98 the total number of cases of crime reported showed a decrease of 33 per cent., while the number of cases of dacoity showed an even greater decrease. There was also a decrease of 13·5 per cent. in the jail population. The practice of infanticide seems to be much less widespread than it used to be.

The vital statistics for the year under review are much more favourable than those for the previous year were. The distribution of gratuitous relief in villages was stopped in the middle of October 1897, but the effects of insufficient food and of a particularly malarious season were visible in the high mortality of the next few months. The power of recovery shown by the people, however, was remarkable, and the return to normal conditions was rapid. A decrease in the birth-rate had been predicted for 1898, but the prediction was only partially fulfilled. Up to July the birth-rate was lower than in the corresponding months of 1897, but from July to the end of the year there was a decided increase in the rate, with the result that the birth-rate for the whole year exceeded the average for the five years ending with the year 1897. Along with an increase in the birth-rate there was a large decrease in the death-rate. Reckoned on the census population the death-rate was 27·38 per 1,000, as compared with 40·46 in 1897, and 33·9 per 1,000, the average for the five years ending with the year 1897. The rate of mortality was slightly higher among males than among females, but the difference was much less marked than in the preceding year. The death-rate among infants fell from 272·5 per 1,000 to 224 per 1,000. The mortality from cholera was the lowest on record since trustworthy registration began, and the mortality from small-pox was also very low. Plague appeared in several villages in the neighbourhood of Hardwar, but the measures taken to prevent its spread were completely successful. Much was done during the year to improve the sanitary condition of the urban areas, especially the large cities.

The statistics of education given in the Report show that there was a considerable increase in the number of institutions, and a larger increase in the number of pupils in attendance. The greater part of the increase in the number of pupils was due to a larger attendance of boys in primary schools, but there was also an increase in the number of girls attending primary schools. There was a satisfactory increase in the income derived from fees. The total amount derived from this source, however, was only 22 per cent. of the whole expenditure on

education. The most noticeable thing about collegiate education is the unpopularity of the scientific course leading up to the B.Sc. Degree. In the year under review only one candidate entered for the B.Sc. Examination, against 273 candidates for the B.A. Examination. The reason for the unpopularity of the scientific course seems to be the fact that the High Court refuses recognition to graduates in science. The Government is inquiring into the matter. The policy of encouraging elementary education by means of grants-in-aid to indigenous schools did not meet with so much success last year as in the previous two years. It is thought that better progress would be made if a larger inspecting staff were employed The Report mentions as one of the important features in the educational history of the year the growth of private enterprise in education. Aided colleges and schools seem to suffer, however, from the competition of private adventure institutions which charge lower fees.

IN the *Expositor* for May Professor Margoliouth concludes his examination of the generally accepted theory that what we call the Book of Isaiah is really composed of at least two distinct parts, chapters xl.-lxvi. being written after the Exile. His standing as perhaps the most learned British Orientalist gives weight to his views on this and kindred questions which cannot be gainsaid, and it will give pause to the spread of 'advanced' opinions based on the higher criticism that he is so vigorously championing a reaction. Recently he has endeavoured with some success to show that the higher critics have approached the examination of Esther and the Song of Solomon without any sufficient equipment for the task. And though his articles in the *Expositor* on Isaiah are scarcely so effective, yet they raise issues which must be fully faced before the theory of the 'two Isaiahs' can be confidently accepted as proved, and they suggest lines of attack upon that theory which doubtless other scholars will develop. At least it may be asserted that these articles form a centre of resistance to the advance of the theory such as it has not hitherto met. Space forbids any detailed statement of his arguments, but his own summary of them may be interesting and suggestive to some of our readers.

(1) The external evidence, so far as it can be traced, is unanimously in favour of it (the unity of Isaiah), and, since the second part of Isaiah has enjoyed exceptional popularity, it is improbable that the name of the author would have been forgotten within 200 years of the time when he wrote, and his work merged in that of a writer of a few scraps of 150 years before.

(2) The theory which bisects Isaiah leads by a logical necessity to further and further dissection, and so to results which are absurd.

(3) The geography of chapters xl.-lxvi. is earlier than the geography of Jeremiah and Ezekiel, and a geographical notice in the last chapter of Isaiah was mistaken by Jeremiah.

(4) The idolatrous practices rebuked by the second Isaiah are pre-exilian rites, such as we cannot, without anachronism, attribute to the Israelites either during or after the Exile. They can only be explained as relics of a very primitive fetish-worship, connected with particular localities.

(5) Other crimes rebuked by the second Isaiah are identical with crimes rebuked by the first Isaiah, and are of a sort which imply the existence of an independent community long established on the soil.

(6) The 'second Isaiah' gives us some personal details which enable us to identify him with the Prophet of chapter vi., and, what is most important, tells us the name borne by the Prophet before he took the name of Isaiah.

(7) The second Isaiah employs words only known otherwise to the first Isaiah, of which the meaning was lost by Jeremiah's time.

(8) The second Isaiah shows himself otherwise possessed of a scientific and technical vocabulary which the first Isaiah only shares with him.

With regard to (6), Professor Margoliouth argues from the Hebrew of Isaiah xlii. 19 taken in connection with viii. 18, that the Prophet was originally called Meshullam, and that the name Isaiah, 'the Salvation of the Lord', was adopted by him with prophetic intent. This interesting guess, however, cannot be said to rest on very sound foundations.

SCIENTIFIC AND LITERARY JOTTINGS.

An important treatise on cave-ice has been published by Dr. Hans Lohmann. Caves in which ice is formed and preserved during the whole year, or the greater part of it, are found in considerable numbers in the north temperate zone. They are not generally situated in high mountain regions, but they all occur where snow may fall. Dr. Lohmann states that in these caves the floor of the cavity is situated at a lower level than that of the entrance, and when the outer atmosphere becomes cooled below the temperature of the inner air, the former, by reason of its greater density, sinks into the cave and produces an air-current which brings about the formation of ice. Evaporation also tends to lower the temperature, but the chief factor in the production of ice is the air-current.

A VERY interesting phenomenon sometimes observed in ice-caves is the formation of hollow stalactites. If water drops from the roof of the cave it gives rise to stalactites and stalagmites composed of ice. When the stalactites thaw, the process may proceed in such a way as to eat out the centre of the stalactite, leaving its peripheral parts hanging as a mere shell or tube. This is explained as due to the action of the warmer water which is introduced at the collecting point of the drip where the stalactite originated. This water, having a greater specific gravity than water at the freezing point, tends to sink to the base of the little hollow formed at the root of the stalactite as a first result of thawing, and thus rapidly drills a vertical passage through it.

IN a paper on the wear of steel rails in tunnels, Mr. Thomas Andrews states that such rails deteriorate so rapidly that they can only be used for one-half or even in some cases one-third of the time that rails outside tunnels can remain in the permanent way. He says that the moist vapours in the tunnels corrode the surface of the rails with great rapidity, and that the ballast, on account of its porous nature, absorbs the vapours and hence produces a rapid deterioration of the foot of the rails. In a tunnel which lay in a direction nearly north and south Mr. Andrews observed indications that magnetisation exerts an influence tending to increase the corrosibility of steel.

THE propagation of earthquake motion to great distances has been investigated by Mr. R. D. Oldham. He finds that the complete record of a distant earthquake shows three principal phases, differing in character and amount of displacement. During the first two phases, the motion is principally of a to-and-fro nature, while during the third phase it consists of long surface undulations resembling the swell of the ocean. In the first two phases, the surface-velocity increases with the distance from the origin in a way which gives support to the theory that they are the result of elastic waves propagated through the earth at rates which increase with the depth below the surface. From the time-curves Mr. Oldham infers that these phases represent the arrival of condensational and distortional waves which have travelled along brachistochronic paths through continuous rock. In the third phase, the surface-velocity is constant at all distances from the origin but increases with the intensity of the earthquake. This seems to indicate that the motion in this case consists of surface undulations, the propagation of which is, at *least in part*, gravitational.

IN an article in the *Philosophical Magazine* Mr. Charles Davison discusses the nature and origin of the sounds which accompany earthquakes. A striking fact about these sounds is that while they are

heard by some observers they are quite inaudible to others. The explanation sometimes given is that the latter fail to notice the sounds because they are so distracted by the shocks. This explanation Mr. Davison considers untenable for various reasons, one being that he himself listened for the sounds during the Hereford earthquake of 1896 but could not hear them though many others did so. He therefore concludes that the sounds are of very low pitch and that they are not heard by some because they are below the limit of audibility to these observers. The sound he attributes in the case of non-volcanic earthquakes to the sliding of one of the rock-masses adjoining a fault over and against the other. This explains why the sound becomes gradually louder until the shock is felt and afterwards dies away.

A REMARKABLE gas has been discovered by M. Moissan in the course of his researches on fluorine. This gas, which proved to be the hexafluoride of sulphur, is colourless and odourless, and is very inert in its behaviour towards reagents. It is unacted upon by prolonged contact with potash, by fused potash or lead chromate, and has no effect upon red-hot copper oxide. Phosphorus and arsenic can be distilled unaltered in the gas, and sodium can be melted in it without change, the temperature having to be raised above the boiling point of the metal before reaction sets in.

THE exploration of the atmosphere by means of kites at the Blue Hill Observatory seems to show that the principal cause of cyclones is the instability produced by differences of temperature in a horizontal direction. Mr. Clayton, in a letter to *Nature* from the observatory, says that according to this theory there are two types of cyclone—the warm-centre cyclone of the lower atmosphere and the cold-centre cyclone of the upper atmosphere. He says that the origin of the horizontal contrasts of temperature is not shown by observation, but considers that they probably arise from the interchange of air between higher and lower latitudes. A body of air moving from the equator towards higher latitudes would come into a region where it would be nearly surrounded by colder air, and the conditions would favour the production of a warm-centre cyclone. A body of air moving towards the equator would produce conditions favourable to a cold-centre cyclone.

IN view of the discussions, present and imminent, on the relations of Government to aided education, it is important that those interested should have in their hands those portions of the Report of the Education Commission which deal with this and kindred subjects. Unfortunately both the Report itself and the Resolution of the Government of India are

out of print. A Madras publisher, with the permission of the authorities, proposes to meet the want by the issue of a small volume of extracts from the Report with a reprint of the Resolution. Dr. Miller has consented to write a brief introduction. To managers and others who find it necessary to study educational politics, the book should be of great service.

THE number of books on the war in South Africa is steadily increasing as the letters of the war correspondents of the different newspapers are being collected into volumes, and as those who were shut up in Kimberley and Ladysmith hasten to give the world accounts of their experiences. Amongst other works that are announced is Mr. Churchill's account of what he has seen, to which he gives the name of *From London to Ladysmith via Pretoria.* Messrs. Methuen and Co. are bringing out in monthly parts *A History of the Boer War* which is well spoken of. *The Life and Times of Sir John Charles Molteno*, the biography of the first premier of the Cape Colony, has been published, and to judge from the reviews of it which have appeared, it seems to be a valuable book on South African policy.

IN reviewing some recent volumes of the *Dictionary of National Biography*, of which the last volume but one has now been published, the *Athenæum* refers to a fault with which most persons who have to consult works of reference become unpleasantly familiar. "The excellence, of Mr. Lee's system," it says, "is strikingly illustrated by the thoroughness of the work in its closing stages, unlike the compilation of so many biographical dictionaries and encyclopædias, which becomes careless about the letter C, and almost collapses under the tedium of the S's."

MR. G. C. MACAULAY, whose interesting book on England in the time of Wycliffe we noticed last year, has published in *The Complete Works of John Gower* an interesting discovery he made a few years ago. This is nothing else than the *Speculum Meditantis*, the work of the fourteenth century author, which has been so long missing. Mr. Macaulay gives this account of his discovery :—"In the year 1895, while engaged in searching libraries for MSS. of the *Confessio Amantis*, I observed to Mr. Jenkinson, Librarian of the Cambridge University Library, that if the lost French work of Gower should ever be discovered, it would in all probability be found to have the title *Speculum Hominis*, and not that of *Speculum Meditantis*, under which it was ordinarily referred to. He at once called my attention to the MS. with the title *Mirour de l'omme* which he had lately bought and presented to the University Library. On examining this, I was able to identify it beyond all doubt with the missing book." The *Mirour de l'omme* is a very lengthy work, containing nearly 30,000 lines. It may be divided into three parts. The first, which extends over nearly

two-thirds of the whole poem, is a manual of vices and virtues, the second is "an attack on the evils of existing society from the highest place downwards," while the concluding 2,500 lines are devoted to the praise and exaltation of the Virgin Mary.

RECENT PERIODICAL LITERATURE.

THE *Contemporary Review* for May is not a very interesting number. It opens with an article on 'The Churches and the War' by Dr. Guinness Rogers. The churches as churches, Dr. Guinness Rogers says, have no special competence for pronouncing on any of the innumerable questions which are continually cropping up in connection with the diplomacy that preceded the war or the strategy which has been employed in the conduct of it. On the other hand, he says, it cannot be denied that there are aspects of the question of war which primarily concern the churches, and in relation to which their influence ought to be exerted in a very definite and decided way. The voice of the churches ought always to be heard on the side of peace. This does not, however, imply that nations ought to submit to any injury done to themselves or to acquiesce in any tyranny, rather than resort to arms. But it does mean that war is a remedy so desperate and brings in its train such a countless multitude of evils that it is only in the last extremity, when every other expedient has failed, and when vital issues are at stake, that war should be looked upon as permissible. It is not too much to expect, therefore, Dr. Guinness Rogers says, that the churches of Christ should be a powerful moderating influence in times when some frenzy of passion threatens to involve two peoples in a deadly strife. In them should be heard another voice than that of the mere partisan—the utterance of a calm and dispassionate judgment, not a mere echo of the babble of the streets flavoured with a little unction in deference to the religious character that is claimed by them. Have the churches, then, done their duty in regard to the present war? Dr. Guinness Rogers proceeds to answer this question, but so far as we can make out he does not give a definite reply to it. He finds that there is in the churches a distinct diversity of opinion as to the justice of the war, and he seems disposed to attribute the fact that the trend of opinion in the churches of South Africa has been in favour of the war to racial and local prejudice. He himself speaks of the war as one which ought to have been avoided, and he points out in what way the churches ought to have used their influence on the side of peace, but he freely admits that the circumstances attending the outbreak of the war were such as to render intervention on the part of the churches, or, indeed, of any section of the people, impossible. The war had begun before there was any opportunity of expressing decided public opinion on the justice of it.

At the present time, says Dr. Guinness Rogers, the diplomacy which led to the war is not the question that most demands consideration. The war is a fact, and it is the primary duty of Christians to labour and pray for its speedy termination by a settlement which shall have in it the element of permanence. It is for statesmen to decide what the terms of such an arrangement shall be. But it is for the churches, and especially for ministers as their representatives, to inculcate those wise lessons of Christian moderation which may facilitate the work of the diplomatist when it is once commenced.

Dr. Theodor Barth, in an article entitled 'England and Germany', seeks to show that the bitter criticism to which England has recently been subjected by the Continental press does not in reality betoken any deep-seated ill-will towards England. He is far from denying, he says, that much of this criticism has run into excesses in which ill-will, dislike, and prejudice of every kind have played no inconsiderable part, but he holds that the exaggerations and unwarranted generalisations of the press are no true index of the real opinion of a nation. It is maintained by a certain school of writers, for example, that the rapid progress which Germany has recently been making as a manufacturing and exporting country must inevitably lead her to an armed conflict with Great Britain but Dr. Barth says that this opinion has so far found no favour with German workmen, and points out that the most remarkable fact in the industrial development of the two countries is that the exchange of goods between them has not only not declined but has kept pace with the growth of their general foreign trade. To any sober-minded observer, therefore, the economic growth of the two countries does not seem to afford any sufficient ground for hostility.

Still less, says Dr. Barth, can any important conflict of interest between England and Germany be discovered in the political relations of the Great Powers. While no serious politician can believe that any durable tie can be woven between Germany and France, every year diminishes the chance of war between these two countries. It is unlikely that France will attack Germany without the help of some other Continental State, and the only one that can come into consideration for this purpose is Russia. The vital interests of Germany therefore prescribe such relations with Russia as shall avoid political friction. In view of her Continental interests she cannot ally herself with England against Russia, and in view of her world-wide interests she cannot ally herself with Russia against England.

In regard to the Boer war Dr. Barth says that public sympathy in Germany is overwhelmingly on the side of the Republics. The explanation which he gives of the fact does not seem to us, however, to go to the bottom of the matter. Nor do we think that what he says about England's dealings with the Boer Republics is at all an adequate reason for the uneasiness that seems to be felt in Germany regarding possible developments of England's policy and that has found expression in the demand for the strengthening of the German navy. To an Englishman the statement that the strengthening of the German navy is above all things to protect Germany against the outbreak of a war with England appears of doubtful sincerity. Yet Dr. Barth writes as an old friend of England and as an advocate of friendly relations between England, Germany, and the United States.

Mr. J. A. Hobson replies to the article on Boer misgovernment and oppression which Mr. Hosken contributed to the April number of the *Contemporary*. He says that when a correct analysis can be made of the processes by which public opinion relating to the Boer war has been formed, it will be found that a small number of mining capitalists of Johannesburg have by their personal authority or by the press which they have owned, influenced, or inspired, exercised a dictatorial power unprecedented in its efficacy. It is reasonable, he says, that men who have so particular an interest in South Africa should be heard, but it is not reasonable that impartiality should be accredited to their testimony, and that the moulding of the public mind and policy should be handed over to their manipulation. Mr. Hosken, he also says, has enjoyed special opportunities of studying the political situation in the Transvaal, but years of residence in Johannesburg have impaired his capacity for accurate statement of facts. Mr. Hobson proceeds to show how in regard to several important matters Mr. Hosken cannot be accepted as a trustworthy authority, but Mr. Hosken's rejoinder, which is printed along with Mr. Hobson's

criticism, makes one doubt whether after all the man with the longer experience is not the more likely to give an impression which shall be in the main correct.

There is an interesting article on 'Carlyle and Shelley', by the late Mr. William Larmmie. It might seem at first sight as if the conjunction of these two names could serve no useful purpose, but in the article under review it is shown that between Carlyle and Shelley there are certain vital elements of contrast and comparison, a consideration of which helps one to appreciate the real significance, at least upon one side, of these two great contributors to the literature of the present century.

"Carlyle and Shelley are both in the first place imaginative, not logical; they write not merely for artistic but for missionary ends, to impress their ideas, original or adopted, upon others by the force of eloquence; and being thus in the last analysis alike in mental type and in the objects aimed at, they exercised their powers in the same spiritual region, upon the same kind of subjects, these subjects being taken from the politico-social class. Thus they belong to an order of writers of which the type is French rather than English. Rousseau is its greatest representative. And the essential characteristic of these writers is that they invent or take up general ideas, abstractions of the widest order, and preach them with all the fervour of religious enthusiasm, and render them attractive by the aid of all the resources of eloquence and literary art. The extraordinary effect exercised on the France of the eighteenth century by such writers is now one of the commonplaces of history. Perhaps it will not be without interest to consider what influence was exercised by writers of the like kind when for the first time they appeared in England, two of them all but simultaneously."

This quotation will serve to indicate the scope and purpose of the article.

The Rev. E. F. M. MacCarthy discusses the probable effects on English education of the provision of the new Code by which a fixed grant is to take the place of the variable grant hitherto paid. He seeks to show that while the country will retain effective control over the teachers, its control over the managers of schools will be weakened by the new system, and that the effect of the system will be greatest in districts where there is little public interest in education and where persons are allowed to be interested in schools who are not necessarily interested in education.

Mr. Matthias Dunn writes on 'Mimicry and other Habits of Crabs'; Mr. J. A. Murray Macdonald on 'The Liberal Party and Imperial Federation'; and Mr. Demetrius C. Boulger seeks to vindicate the Belgian and Dutch troops that formed part of Wellington's army at Waterloo from the charges of cowardice brought against them by various historians. The Rev. W. W. Peyton continues his suggestive article on 'The Crucifixion, as an Evolutionary Force'; Mr. M. G. Mulhall exhibits and discusses the growth of England's imports and exports during the last forty years; Fiona Macleod deals with the characteristics of the Celtic genius and Celtic literature; and the number concludes with an anonymous article on army reform.

THE Reviews at present afford reading material for the million both unpleasant and unsatisfactory. It is unpleasant because so pessimistic with regard to the future of England, and unsatisfactory because so contradictory. One article in the *Nineteenth Century* speaks of the Navy of Britain as being practically invincible, while two articles in the same number treat of it as suffering from defects that in the event of war would be fatal. The former of these two articles, contributed by Mr. Edmund Robertson, Q.C., is entitled 'The Question of Submarine Boats'. Mr. Robertson, who does not profess to be an expert, passes no personal opinion as to the utility of these boats in naval warfare. He contents himself with pointing out that the very highest value is attached to them in France, that France either now has or will soon have twelve of these submarine destroyers, while England has not one. More important still is the fact that it is stated that the United States Navy Department

have resolved to add no fewer than fifty submarine vessels to their fleet.

The French advocates of this species of boat openly avow that its great value consists in its effectiveness for an attack on Great Britain. An interesting account is quoted of an experiment with the best known of these French submarine vessels, the *Gustave Zédé*.

"The eyes of all on board were fixed on the sea. Officers and men stood watching the crest of the waves and every minute there were exclamations as some one fancied he had seen the 'submarine'. We imagined we saw it everywhere, and it was nowhere. In point of fact it was proceeding quietly, invisibly, towards its mark. Suddenly a precise and exact observation was made. The cupola of the *Gustave Zédé* had just appeared 400 yards away, still ahead of us, notwithstanding the distance which we had covered. Immediately orders were issued. The guns were brought to bear upon her, and the quick-firers depressed in her direction. The submarine was no longer there. She was hidden from our fire and from our view. A minute elapsed. Though orders were given to the engineers to put on steam, and the *Magenta* had gone some considerable distance in the sixty seconds, the Admiral and I, leaning on the railing of the bridge, saw approaching us, with lightning speed an elongated body shining like gold. It was the torpedo of the *Gustave Zédé*. It struck the ship about four yards below the water line and was smashed in the iron armour, but if it had been charged the *Magenta* would have been sunk."

The second of the two articles referred to above is written by Mr. Charles E. Lart, and deals with 'The Dearth of Naval Engineers'. Mr. Lart contends that the engineering department in the Navy is appallingly understaffed. Comparing, for example, the Cunarder *Lucania* with the *Terrible*, a first class cruiser of somewhat similar dimensions, we find that the *Lucania* has twenty-two engineers to seven on the *Terrible*. Then, again, the Navy has no reserve. The hope is that in the event of war men may be found in sufficient numbers in the merchant service. This hope, according to Mr. Lart, is delusive, for a special training is needed for naval warfare, such as the mercantile marine engineer has no opportunity of acquiring. The moral is, increase the staff of engineers enormously.

An article of practical value comes from the pen of Mr. Henry Birchenough, who shows what is being done in Macclesfield to create the local beginnings of imperial defence. The manufacturers and others have formed a Patriotic Association for the encouragement of physical training and military drill among lads between the ages of ten and seventeen. The complete scheme is as follows :—(1) Compulsory physical exercises and military drill in all elementary day-schools. (2) Public gymnasia for the use of boys out of school hours, or after leaving school. (3) Cadet corps and rifle clubs. (4) Volunteer corps. With the advice, countenance, and assistance of all the headmasters the Association hopes to carry out this scheme, thus beginning what may prove to be a movement of the highest importance to the nation.

Colonel J. G. B. Stopford pleads for the development of the volunteer system as against conscription, and argues that with Swiss rifle ranges, and trained officers, and help from the War Office, a large and capable army for defence may be secured.

Mr. H. H. Bowen in discussing 'American Public Opinion of the War' asserts what is now tolerably well known, that the sober, broad-minded, and thinking classes in America are in the main on the side of Great Britain. They at all events have not forgotten, though vast masses of the people have, the sympathy of England with America only two years ago. "We know," says Mr. Bowen, that "a convention was agreed on between Great Britain and the Transvaal, acknowledging the independence of the latter, which was subject to three conditions: that the Boers should not make treaties with foreign Powers without the consent of the paramount Power of South Africa, *i.e.*, England; that they should not make slaves of the native tribes; and that they guaranteed equal treatment for all the white inhabitants of the country."

This last article has been evaded. The entire burden of the taxation has been thrown on the Outlanders, while the Boers have paid nothing. Says Mr. Bowen :—

"All that the British Government has ever contended for with President Kruger, it appears to us, has been the fair and honourable observance of his engagement in respect of equal rights in Article XIV. of the 1884 convention. This, it is also patent, he has persistently and doggedly refused, while he has wrung from the Outlanders millions of money to purchase the material for the war he has been long years preparing on such a colossal scale to drive the English out of those colonies in which they have given absolute equality to all."

'The British Sphere in Asia', by Mr. Charles E. D. Black, is our old friend Russian aggression in a new guise.' Mr. Black urges Britain to act at once in Persia to prevent further encroachment on the part of Russia, and presses for the laying down of a railway from Egypt to Shanghai, a scheme explained and advocated a few months ago in the same magazine.

Other articles in the *Nineteenth Century* are much more varied in type. Dr. Jessopp writes in his familiar vein on 'The Elders of Arcady', and discourses pleasantly on old men in his parish and neighbourhood. Mr. Alexander Sutherland quotes statistics to show that, making allowance for size, man's brain is about 10 per cent. heavier than woman's. The Earl of Iddesleigh is a lover of Jane Austen, and regards her as unsurpassed in her knowledge of common life. The Baronne A. Van Amstel records 'The True Story of the Prisoner of Chillon', and draws a picture of François Bonivard, neither inviting nor highly poetical. Mrs. (or Miss) Margaret Polson Murray in 'Women's Clubs in America' shows what a power is exerted by the Federation of Women's Clubs with an organisation of 150,000 women. She claims that this Federation has systematised existing charities, taught school children civic duties, improved city and country roads, founded savings banks, halls, libraries, galleries, and colleges, erected monuments, planted trees, built model lodging-houses, and conferred numerous other benefits on the community.

NEARLY half the May number of the *Fortnightly Review* deals with the war or the problems raised by it. The invasion of the Orange Free State is described in an article which maintains the reputation which this magazine has made for itself of giving clearer and more penetrative narratives of the military operations than any of its rivals. 'Diplomaticus' and Mr. Edward Dicey discuss the policy to be pursued after the conclusion of the war. They agree in calling for the annexation of the two Republics, their administration for a time on military methods, and their final absorption in a federated South Africa.

Dr. Alfred Hillier in the orthodox fashion attacks Mr. Bryce and Mr. Morley for their pro-Boer attitudes, but tells us nothing that we did not know before.

By adding a few lines at the beginning and at the end Sir Edward Newdegate turns a paper he wrote for private circulation fifteen years ago into an up-to-date article on 'Our Antiquated Drill and Tactics'. His main point is that training in skirmishing ought largely to take the place of drill in stiff evolutions made in close formation. The future of the British Army is treated "from a foreign standpoint" by M. Theodor von Sosnosky. It is needless to say that he advocates universal conscription as necessary for the upholding of British prestige and British interests. It is equally needless to discuss the trite arguments which he adduces.

Equally stale but without the extraneous interest of the war is an article by Mr. H. B. Irving on 'The Art and Status of the Actor'. International exhibitions are handled by Mr. F. G. Aflalo, who has no regret that "many years will be allowed to pass ere these disturbing bazaars are given new trial in London." In England they have "almost always spelt deficit." Paris has special facilities for their management, and France may need to promote them from time to time as a guarantee of

her peacefulness. For an international exhibition insures that for some years before it is held the nation which promotes it shall be practically at peace, though the idea, that it will necessarily be followed by peace has been refuted by many instances.

It is a healthy sign that the *Fortnightly* has found room for a strong attack on the prevalent excessive extension of joint stock enterprise to manufacturing industries. The conversion of private undertakings into limited liability companies is fraught with manifold dangers, of which over-capitalisation and the discontinuance of existing friendly relations between the private employer and his employées are perhaps the chief.

An article by Miss Alice Law on William Cowper gives a straightforward account of the poet's life, which though avowedly designed to show that the influence of Newton upon him was more malign than is commonly supposed, does not contribute any fresh elements to the general knowledge of his career.

The two best articles are certainly the first and the last. In the former Baron Pierre de Coubertin deals with the possibility of a war between England and France. He examines three questions:

"Are there really any grounds of quarrel between France and England sufficiently serious to bring about war? What is the nature and what is the cause of the mutual hostility between the press of the two countries? Lastly, what illusions are cherished in either country about the other?"

To the first he returns an unhesitating negative. "As long as French savants can freely pursue the admirable work which they are carrying on in Egypt, the Egyptian question will never lead to war." With regard to Newfoundland there is more difficulty. The Newfoundlanders have a real grievance, yet it is almost impossible to adequately compensate the French fishermen who would be deprived of their hereditary avocation if France withdrew its claims. Still a peaceful solution could be found if there were a sincere desire on both sides to avoid war.

This brings us to the second of the three questions. The Baron calls attention to the feeling naturally stirred up in France by the tone too frequently adopted in the English press, which treates France as a decadent nation. The recent speeches of Mr. Chamberlain and Sir Edward Monson have greatly strengthened this feeling. On the other hand the attacks of the French press on England are "less insulting but much more irritating than the attacks made in the English Press." And in the recent caricatures directed against the person of the Queen their offensiveness has reached its climax. The cause of these attacks upon the one side and the other the Baron finds merely in habit, and he holds that so far from the sentiments of the nations to one another being expressed by them, at bottom the nations respect one another. Still there is danger in the two countries becoming through these attacks used to the idea of war.

The answer to the third question leads up to an even more serious danger. The writer holds that both England and France are under illusions as to each other's strength. England believes that France is decaying. The evacuation of Fashoda, due to its absolute unimportance to France, was interpreted in England as due to fear. A Frenchman on the other hand, with his 'centralising' ideas, cannot conceive of the real power of the scattered and multifarious British Empire. He believes that each colony and dependency is oppressed and longing to revolt. Thus that guarantee of peace between two nations which is to be found in the mutual knowledge of each other's strength is wanting here. To remove these dangers should be the task of all who desire to avert a war which could only be calamitous to all.

The last article is the first four chapters of what promises to be a delightful narrative of a tour in the old Greek land of Southern Italy, by Mr. George Gissing.

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